

The Missionary Intelligencer.

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THE WAR AND MISSIONS.

The prudent policy for an army hard pressed is to shorten its lines; it may be assumed that the Church is hard pressed, both in men and material; its wisdom, therefore, would appear to lie in a bold shortening of the lines, and that must mean a concentration upon the mission which waits at its door; its "far-flung battle-line" must be surrendered, and the Church must call upon its sons to defend its cause, threatened by skepticism or indifference at home. So the argument runs.

But the Church with one voice has rejected this logic in obedience to a logic of its own—the logic of spiritual experience. The ablest minds in the Church will not hear of a shortened line; and at no time have there been so many powerful minds concerned with the foreign missionary enterprise as there are to-day. The unpardonable sin for a modern man is to despair of the human family, or to demand a safety for himself or his people which is not offered to all. We are not saved, it has been well said, except in a saved race.

The Church, believing as it must do that in its Gospel there is a sure spiritual foundation for mankind, can not limit its vision or its service. Nor can it do its work piece-meal; it can not finish its task in Europe, and afterwards begin in Asia. "Throughout Asia there is in process a complete transformation of social institutions, habits, standards, and beliefs. The movement is unceasing; it will as little wait on our convenience as the tides of the sea." The Church, indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved. "If haply they might feel after Him, and find Him."

And why should the war delay this mission? There is a sense of humiliation, it is true, in the Church; there is a sudden tone in its voice, but there is no shame in the thought of the Faith itself. The war is not the breakdown of Christianity; though the thought of it must awaken penitence in all the Churches throughout Europe, the war can never be laid to the charge of the Faith. "Christianity has not been tried and found wanting; it has been found difficult, and not tried." So far as its international witness in Europe is concerned, it must be with humbled and disillusioned eyes that the Churches look upon things as they are. Europe can never be restored to health except on a common spiritual understanding, and the Church can not abdicate its task in Europe to concentrate upon Asia or Africa. But at the same time, it can not refuse to carry at once what it believes to be the leaves of the tree of healing to the nations, now entering with sudden and untried powers upon the stage of the world's destiny. . . .

In the early days of Protestant missions, with an audacity and a passion beyond all praise, the missionaries sought to win individual believers for the Faith. Afterwards the Church was able to dream of a Church arising in the East and in the South, and the dream in a measure has come true. It is still the passionate faith of the Church that individual souls shall be won, and Churches of the new-born shall be formed. But there has come to the seers a vision of nations, accepting as a basis of their life the spiritual values of the Gospel. They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age—the statesmanship which thinks internationally, and takes into its range the whole world. The vision glows before the Church of the day when nations shall come to the Light, and kings to the brightness of His appearing.—London Times.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first eight months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	3,314	2,929	*385
Contributions from Sunday-schools.....	323	292	*31
Contributions from C. E. Societies.....	788	1,037	249
Contributions from Individuals.....	629	772	143
Amounts.....	\$143,082 77	\$184,215 65	\$41,132 88

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches { General Fund.....	\$82,875 08	\$85,569 90	\$2,694 82
{ Special Funds.....	500 00		*500 00
Sunday-schools { General Fund.....	4,679 65	3,291 35	*1,388 30
{ Special Funds.....	56 97	110 72	53 75
C. E. Societies, General Fund.....	5,359 42	7,356 26	1,996 84
Individuals and Million { General Fund	20,522 90	27,264 90	6,742 00
Dollar Campaign Fund { Special Funds	6,600 75	18,229 38	11,628 63
Bequests { General Fund.....	2,287 25	970 03	*1,317 22
{ Special Funds.....		5,000 00	5,000 00
Miscellaneous, General Fund.....	2,590 75	4,298 11	1,707 36
Annuities.....	17,610 00	32,125 00	14,515 00

*Loss.

Gain in general fund receipts, \$10,435.50; gain in special fund receipts, \$16,182.38; gain in annuities, \$14,515 00.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made.

One of Uncle Sam's slogans in the enlistment and Liberty Loan campaign is, "*Some can go; all can help to send.*" That fits the present-day missionary situation exactly.

Harvey Baker Smith, of Marshall, Missouri, writes: "Our Children's Day offering at Marshall was \$351.59, and more will be added to this. Our Living-link assured, and more. In addition, the Christian Woman's Board of Missions has recently entered the Living-link. Hope to pass the \$2,000 mark in missions this year."

I wish to express my great appreciation of THE MISSIONARY INTELLIGENCER. It is one of the best missionary magazines I have ever read. It is rich in information and inspiration.—R. H. Polly, Fairfield, Iowa.

The following amounts have been received on the Annuity Plan: \$200 from Arkansas, \$500 from Illinois, \$100 from Indiana, \$500 from Iowa, \$10,000 from New York, \$500 from Ohio, \$100 from Ohio, \$1,500 from Tennessee, and \$500 from Virginia.

The pastor of a small church in North Dakota has good success in raising missionary money. This is what he did: He put the Kingdom first, not his own church; he gave one-tenth of his salary; and for two months he preached on Missions, Money, Stewardship. In eight months the membership increased 46 per cent; the gifts for local support, 75 per cent; for missions, 500 per cent.

A missionary writes that true zeal for missions will lead one to do something, or to do without something, for Christ's sake. "It seems to me that the only money worthy to be given for missions is that which has been sacredly laid aside for the purpose, and laid aside at some cost."

Union Theological Seminary has provided three missionary scholarships, each yielding five hundred dollars annually. They are intended for missionaries on furlough, and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service.

Robert E. Speer has said that every soldier dying for his country on the European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ.

It is heartening to know that the most rapid gains in receipts which the Foreign Society has made for a long time, have been during the months of May and June of this year in the midst of the war situation. It is our belief that the suffering to which we have been called as a nation will lead our people to greater devotion in the Lord's work.

A missionary in India sends a list of the various responsibilities he is obliged to assume in his work. It is a revelation of the character of the missionaries' task. There are thirty-one distinct committee and mission responsibilities, ranging from the principalship of a union training school to membership on the committee for union Sunday-school work in India.

The highest price lately paid for a postage stamp was \$670, a sum given at a New York auction not long since for a five-cent Hawaiian missionary stamp of the issue of 1851, says the *Youth's Companion*. When the early missionaries went from New England to Hawaii they looked ahead to many things, but hardly to the sale of their postage stamps at prices higher than their salaries for a year.

K. E. Burke, of the Y. M. C. A., Eugene, Oregon, writes as follows: "For several months the *MISSIONARY INTELLIGENCER* has been coming to me, and as I have read it each time I have resolved to write to you and tell you how much I appreciate the paper. I believe it is one of the very best, if not *the best*, religious magazine that is now being published. It should be in every home and also the source of many missionary sermons."

"That prohibition will conquer is as fixed as are the stars in the firmament. Temperance will prevail as the survival of truth, and with it will come the economic reward which has followed right thinking since man began."—A. P. Johnson. The liquor traffic is an untold hindrance to the evangelization of the world, both in the homeland and on the mission fields. We stand to-day on the threshold of a great reform. We are facing a new day for the whole world.

Mr. and Mrs. Chas. P. Hedges have been visiting their Living-link church at Cameron, West Virginia. This church supports Mrs. Hedges in Central Africa. They write that it has been difficult to get away from the church there, they are so hospitable and so interested in the work in the Congo. The relationship between Mrs. Hedges and her Living-link church is ideal. They keep up



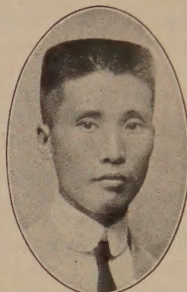
The Bible College Students and their wives at Jubbulpore, India.

EDUCATING A NATIVE MINISTRY IN CHINA.

Four of our young men in the Union Bible School, Nankin. \$50 each a year will support them in their study for the ministry.



Ho Dji-Lung.
Graduates 1919.



Dzer Er-Sing.
Graduates 1918.



Ho Ling Ming.
Graduates 1919.



Yang Shu-Sheng
Graduates 1918.

a constant correspondence, and the membership of the congregation really feel that they have a share in Africa.

W. H. Erskine, of Osaka, Japan, writes: "The night school is crowded in the small rooms we have. One hundred and forty students already this term. The best yet for us, and the boys are so anxious for the building." This is in the new Christian Institute which Mr. Erskine has begun, awaiting the building of the new building, which has been made possible by the fine gift of Mrs. Christy, of Colorado. We believe this Christian Institute or institutional church will mark a new epoch in our work in the city of Osaka, Japan.

An old-time Sunday school superintendent in one of the small schools who has observed Children's Day for many years writes as follows: "The non-missionaries have put me out of business and they will not look at the literature which you send. I am going to work up another Sunday school in a near-by county, which I think will prove more useful in the missionary work." What a pity it is

when a Sunday school or church falls back fifty years in its vision because of the ascendancy of narrow-minded people.

Wherefore if there live brothers too low to
love, too base to serve,
Too evil to forgive; if aught in man
So abject seem and so to brute allied
Nice natures scorn the kinship;—think that
Christ
Knew also these, and measured these, and
made
His daily sojourn 'midst them; and was swift
To succor them and cheer; and bore with
them,
Never once holding any lowly soul less dear
to Heaven than high and saintly souls,
Never conceding once that one stray sheep
Lean, foul, and fleecless in the thorns of sin—
Should die, unfolded, for the safe flock's sake.
—Sir Edwin Arnold.

The foremost statesman of Europe says that it is only through universal self-sacrifice that victory can be won. The President of the United States has spoken to the same effect. It is not only the men who are selected by the draft who are to do their bit, but the whole nation. Those who cannot go to the front can help feed those who go and the allied peoples. All can share in the conflict and share in the final triumph. It should be so in the church. Every congregation and every member should feel called upon to assist and to respond promptly and joyously, and according to the ability that God has given them.

According to the Year Book there are 9,416 churches in our fellowship. Of these, 3,376 contributed to Foreign Missions last year, leaving 6,040 enrolled as non-contributors. In each of these 9,416 churches the Lord's Table is spread every week. No matter how small the audience, the command of our Lord to remember him is observed. Wherever Christian people meet to celebrate the Lord's death they should make their missionary offerings, that Christ may see of the travail of his soul and be satisfied.

Since 1904 the contributions from Westminster Chapel to missions have risen from thirty dollars to five thousand dollars a year. This is the church of which Dr. G. Campbell Morgan was the pastor. Four reasons are given for this increase: The annual missionary sermon has been abandoned and a missionary sermon preached on the third Sunday of each month. The church gives one-tenth of all its contributions to missions.

Every member is asked to subscribe systematically. There is a missionary exercise in the Sunday-school every week.

The Baptist Standard of Texas quotes this statement of Hard-shell wisdom: "This association forever disclaims all connection with any missionary society of whatever name it may be called. No church shall hereafter be admitted into this union until she shall first produce satisfactory evidence of being opposed to all missionary schemes." The records show that the eleven churches in the association did not receive a single new member in the year past, and that the total contributions from all the eleven churches amounted to about twelve dollars.

Tagore, in one of his poems describes a beggar approaching the chariot of the king, hoping to get from him some great thing. As the chariot gets opposite him and stops, the king steps out, and the beggar presents his petition. But the king answers, "No, I ask from you. What will you give to me?" Indignant and disappointed, the beggar draws from his wallet a single pea and hands it to the king. That night as he turned out his wallet and counted all the gains of the day, he finds a single golden pea. The king had given him gold in exchange for his feeble offering. Then the beggar cried, "Oh, my Lord, would that I had given thee my all."

The good news comes from David C. Peters, our pastor in Honolulu, that his son, Woods Peters, plans after graduating in college this June to take a medical course and prepare himself for service in the Foreign field. Both son and parents have been made very happy by the unexpected plan in the Honolulu church to pay his expenses through medical college and then take up his support on the missionary field when he is ready to go out. The medical course in these days is very expensive, and hard for many a poor boy to take. Many students finish the medical school with a heavy debt, and before it is



Julio Fuentes and family, our Cuban pastor at Union, near Matanzas.

paid they are too old to enter the missionary service. Many useful missionaries would be saved for the mission field, if their churches would follow the example of this little group in Honolulu.

The missionaries in Africa, in common with millions of other people throughout the world, are embarrassed in their living expenses. Mrs. Bessie Moon, of Bolenge, in a recent letter, says: "We have learned to make flour from plantains now, so it will be a big saving for us. At present flour and sugar are unobtainable in Congo. We have made our own starch for a year. Forty cents' worth of manioca makes a year's supply of starch, and we wash twice a week. We have always intended to teach the boys to make soap, but other things more important have taken our time. Not long ago I made my first hominy."

The above indicates the resourcefulness of the missionaries, and indicates that they uncomplainingly make the most of their situation.



A group of hunters met in the forest north of Bolenge, Africa, in the Mbangi country.

The veteran W. T. Moore, writing under date of May 22, has the following word of appreciation for the Foreign Society: "By the way, one year less than half of my eighty-five years have been years in which I have privileged to see the Foreign Society grow. When I was just forty-three years old I called the first meeting in the behalf of the Foreign Christian Missionary Society, and at that



R. A. MacLEOD,
who goes to Tibet.



MISS ESTHER MARTIN,
who goes to Tibet.

Mr. MacLeod is a native of Prince Edward Island, and a graduate of Butler University, the College of Missions, and the Yale School of Religion. Miss Martin is a graduate of the University of Illinois and the College of Missions. Miss Martin has taught for some years in the high schools of her native state. Both go to Tibet. Unless the war situation prevents, they will leave Vancouver August 30th. Barring unlooked for hindrances, they will reach Tibet about the time of the Kansas City Convention.

meeting I predicted in a general way what has actually come to pass." W. T. Moore has been the steadfast friend of the Society from the very first. We congratulate him upon his long life and good health. He says, "At my next birthday, August 27, I will be eighty-five years old. How marvelous it seems in my eyes! Here I am writing books, writing history, writing letters, just as I did when I was forty years old!" In the near future he will issue a new volume, to be known as "The New Living Pulpit."

Mrs. Dr. James Butchart is in charge of the American School at Kuling, China. In this school the children of the missionaries in that part of China, and the children of other Americans, are being taught. Mrs. Butchart's four children are with her. While she misses Dr. Butchart very much, she is very happy in her work. She feels that she is in the best place in China for her children, and that she can do better for them there than she could in America just now. After a while it will be necessary for her to come to America with the children, that they may enter school. It is better that they should receive their advanced education in some American college and in a Christian atmosphere. Mrs. Butchart writes that the children are perfectly happy, and that she and they are very well.

Nothing is more gratifying than to know that the number of people who have the Foreign missionary work constantly in their minds and prayers, is constantly increasing.

Every now and then a gift comes from some unexpected source, accompanied by words which breathe the beautiful spirit of prayer and devotion.

A beautiful touch comes in a letter from Herbert Smith of the Congo. He has recently visited the distant village of Tumba, where the grave of Ray Eldred is located. He speaks of the tender care the natives give his grave. He also speaks of a near-by village called Mbangelombe, where Mr. Eldred planted fruit trees for the people just a few days before his death. They are now beginning to bear fruit. Long before these trees began to bear, the sacrifice of this noble life had borne fruit a hundred fold. In the village of Tumba, where his body lies, more than 500 people have been baptized. The life and death of Ray Eldred have been a wonderful inspiration in these dark African jungles.

Our church at Gibson City, Illinois, has prepared very fine plans for its Canvass Day for world-wide missions. They have called June 3d "Our World Day" and had Dr. Royal J. Dye as a visitor, at that time, to inspire their canvassers who went out two by two in the afternoon, to canvass the whole congregation in regard to their responsibility for world-wide missions. This congregation is already supporting Dr. Frederic Lee in Tokyo, Japan, and expect in this canvass to bring their missionary giving up to even a higher standard than this. C. J. Robertson, the pastor, makes the following comment on the importance of the Every-Member Canvass in their congregation. He says: "The work which formerly fell laboriously upon the shoulders of half-dozen members is now distributed in the Every-Member Canvass, among thirty workers. The work which formerly took days to accomplish is now cleaned up by thirty or more church visitors in a few hours. The new method has resulted in the largest mission giving in the history of the Gibson City church. It has encouraged other churches. It has increased the foreign missionary offering. It has put new life into our own membership. It has resulted in personal calls in homes which were formerly neglected, and brought out our church together in closer ties of fellowship. These are some of the salient points among many others which have been evidenced in the organization of this church for the Every-Member Canvass."

We do not know of a single instance where a canvass has been prepared for in this careful way, where it has not worked, both to the enlarging of the missionary giving and the missionary spirit of the congregation.

AN ENCOURAGING WORD FROM ENGLAND.

Miss Madge Richardson, the secretary of our Women's Board of Missions for Great Britain, in Liverpool, writes as follows in a recent letter:

"The work here goes on apace and we put forward our utmost efforts towards the highest achievements. The tremendous conflict into which the nations of the world are plunged is deplorably sad, and it makes the struggle all the harder to understand, when we remember, that it is the so-called Christian nations who so fiercely contend one against the other.

SEND IN YOUR CHILDREN'S DAY OFFERING AT ONCE. DON'T DELAY A SINGLE DAY.

Many of the schools that are sending us their offerings at this time say, "We are forwarding the money at once because we know you need it, and we want it to go to work at once for the Kingdom." This is the spirit in which every school should send in its offering.

A few Sunday schools take the Children's Day offering and then forget to forward the money. We sometimes have to write a letter the last of June or early in July, reminding them that the offering has not been received. We trust every school this year will forward the offering immediately.

THEY LIKED THE EXERCISE, "JESUS' FOREST CHILDREN."

A great many of the schools have written in, saying that they like this year's exercise better than any we have ever put out. "Mrs. Missionary Dollar" seems to have made a decided hit. "Uncle Sam Takes An Inventory" was an eye-opener to a great many of the people. The unveiling of the picture of Ray Eldred made a tremendous impression upon many of the schools. A great missionary motive has been created by this splendid exercise among thousands of our schools. We believe the time will come when at least five thousand schools will give the exercise and take an offering for Foreign Missions.

PLAN AN EDUCATIONAL VACATION.

A vacation should not mean a month of mental inactivity. A vacation should combine a change of activity with a program of inspiration and education. The Summer Conferences of the Missionary Education Movement offer both. Why not spend your vacation money where it will do the most good. You can get rest, recreation, inspira-



R. R. ELDRED'S GRAVE.

tion, education. The places and dates are as follows:

Silver Bay, New York, July 6-July 15.
Lake Geneva, Wisconsin, July 27-August 5.
Estes Park, Colorado, July 13-July 22.
Asilomar, California, July 17-July 26.
Seabeck, Washington, July 30-August 8.

A number of leaders and missionaries from the Christian Churches will be at each of these conferences. For further information, write S. J. Corey, Box 884, Cincinnati, Ohio.

HOW IT WORKS.

Recently a man and his wife in Iowa have become individual Living-link supporters in the Foreign Society. This undertaking was started at the Des Moines Convention, and this man and his wife have been very happy in their support of one of the missionaries on the field. As is usually the case, this has but increased the interest of these people in the whole missionary task, and now they are taking up the support of the work in the homeland, and giving for this cause the same amount they have put into the support of a worker on the mission field. We do not believe there is anything which lifts the missionary ideals of either a church or an individual quite so much as the support of a Living-link. It is a matter of fact that the churches which have undertaken this have rapidly come up in all other missionary giving. It has been a source of inspiration all around. It is likewise true of the individuals that have become Living-link supporters of the Foreign Society.

CAPTAIN DAUGHERTY.

John Benjamin Daugherty was born near Smithfield, Ohio, August 23, 1882. His youth was spent in and near Steubenville.



He received his education in the common schools and in the high school of that city. In September, 1900, he entered Western Reserve College and remained there three years. After leaving college he spent a year in the British Isles. While in London he visited the

slums and studied social conditions. Returning to Cleveland, he passed the civil service examination and entered Government employment in the Philippine Islands. He had charge of the Filipino teachers in a territory of four hundred square miles. Seeing the need of mission work among the people, he concluded to seek a more lucrative position that he might have the wherewithal to prepare himself as a missionary. With this end in view he entered the constabulary and served at first as an accountant. While in this service he studied Spanish and Tagalog. Having a desire to see Palestine, he returned to America by way of Suez, and saw Palestine, Italy, Switzerland, and France. On arriving in New York he went directly to Lexington and studied for a year at the College of the Bible. In August, 1912, he returned to the Philippines under the auspices of the Foreign Society, and continued in its service until his death, February 2, 1917. In addition to his evangelistic work, he es-

tablished a paper that had the largest circulation of any religious paper in the islands.

TREE PLANTING AT UNIVERSITY OF NANKING

The above pictures were taken on the third Arbor Day observed in China. The Chinese classics are full of ceremonies connected with the agricultural life of the country, and the emperor was supposed to set a good example before the people by plowing the first furrow and planting the first seed in the spring, but all this was largely formal and perfunctory. Three years ago Prof. Bailie, of the University of



Students of Nanking University returning from the tree-planting celebration.



Nanking University students planting trees.

Nanking College of Agriculture and Forestry, succeeded in having a national Arbor Day proclaimed, and it has been observed annually since by all the schools having a holiday and going outside the city to plant trees. Our students wear uniforms on such occasions, and we felt proud of them this year because we thought they made the best showing of any school. This attention to national conservation and the enthusiasm of the students for its promotion is one of the many forward-looking things in China.

Some Facts About Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa.

The blacks double their numbers every forty years, and the white population every eighty years.

Africa has 40,000 miles of river and lake navigation, and water power aggregating ninety times those of Niagara Falls.

About thirty-five years ago the export of cocoa from the Gold Coast amounted, it is said, to twenty dollars; to-day it is over eight millions.

If Africa had the same proportion of railroad mileage as the United States, according to its size, it would have a million miles of track instead of the 25,000 now in operation.

The gold fields of Africa aggregate eight hundred square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

The above facts are taken from "The World Outlook."

EDITORIAL.

An Appreciation.

The friends of the Foreign Society have made a fine record for the first eight months of the current missionary year, that is, from October 1, 1916, to June 1, 1917. The receipts have amounted to \$184,215—a gain of \$41,132, as will be seen by the financial exhibit in this issue of the INTELLIGENCER. And since June first there has been an additional gain of \$10,140 to June 20th, making a total gain of \$51,272. We are sure this news will cheer the friends on the way. This gain is more than the total receipts for the entire year of 1887, or thirty years ago. Our people are growing in the spirit and practice of missions. The advance so far on the year has been an all-around gain. The General Fund shows an advance of \$10,435; Special Fund, \$16,182; Annuity Fund, \$14,515.

Many Sunday-schools are going beyond all previous experience. We are encouraged and hope that the children and their friends will not fall below \$125,000. The Children's Day exercise has proven one of the most popular ever sent out by the Society. It has had an exceptional educational value. We hear only words of appreciation of its merits.

The number of new Living-links is encouraging. There was a gain of 127 contributing churches during the month of May, and the total gifts for that month showed a gain of \$6,623. The Endeavor Societies have made a big long step forward, with a gain on the year of 249 contributing, and \$2,000 gain in the amount given.

The dominant spirit throughout the brotherhood is most cordial. The sky is brighter everywhere. War clouds do not dim the vision of our noble people. They love the gospel. They want Jesus Christ known to the last man. Their interest and love embraces all the world.

This scribe has done little himself for some months. He has not been very well. He feels free, therefore, to speak this word. He delights to express a word of appreciation of his tireless associates.

President A. McLean, Secretaries Stephen J. Corey, R. A. Doan, and Bert Wilson, and C. W. Plopper, Treasurer, have done a monumental work. A nobler and more enterprising and industrious and capable group of men are not to be found in any missionary society. They know missions, and the condition of the world, and have a passion for their task. Their work is their meat and their drink. This one thing they do with persistence and joy. They labor day and night—Sundays and holidays. They have cheered the preachers and the churches; they have strengthened and comforted the missionaries; they have instructed and thrilled the colleges and State conventions; they

have written pamphlets and tracts and articles and circulars; they have poured light into dark places, strengthened weak points, and blessed every soul that has been touched by their influence.

The prospects of the Foreign Society were never brighter than at the present time. Its wholesome influence never reached farther, and never before blessed so many. Its organization has never before been so complete; and its methods and propaganda never more efficient. It takes deeper root in the affections of our people with fleeting years. Its lines have gone out through all the earth, and its messengers to the ends of the world.

The churches must keep step with these splendid, sun-crowned, spirit-filled leaders who are trying to direct us all. We must all heed their words of counsel and help to realize their fond hopes and constant prayers.

Let us not in the midst of our varied and complicated duties and obligations lose sight of the watchword for the year: \$600,000 for *Foreign Missions by September 30th!* Let every friend and every church and Sunday-school and every Endeavor Society close up the ranks in the next four months and move as one man for the consummation of the task.

While our nation is pouring its billions of dollars into the world-war, let us give at least our thousands to sustain the missionaries in the first trenches, on the frontier of the world, in a life contest with heathenism. There must be no "slackers" and no "shirkers." Our imperial Lord has asked every man who bears his name to volunteer for immediate service in the world-wide campaign of preaching the gospel to a lost race. This is our supreme and overmastering task as the disciples of Jesus Christ. If we fail here we have failed indeed.

F. M. R.

The Whole World or Failure.

The *London Times* has recently said editorially: "The church cannot do its work piece-meal: it cannot finish its task in Europe and then begin in Asia." What a fine interpretation of the spirit of Christianity! Was it not the Christ who said, when it seemed as though his teaching would have a hard time in even permeating the religious thinking of Palestine, "The field is the world"? Christianity cannot stop short of His mark. The church that does not accept Christ's census is not Christian in its program or spirit.

Now that a world war is on some

people talk of curtailment in the work of the Kingdom. This would be like limiting the strength of the fire department when the city is on fire. The hour has come for the church to adapt itself calmly and heroically to the divine program. If the church sleeps when the world is aflame, what power will bring order out of chaos? While bitterness grows apace between the nations shall the church surrender its place as peacemaker for the races?

The hour for the Kingdom has come and God will expect great plans, great sacrifices, and great service. If we take less than the world into our praying and doing our religion has failed.

Setting a New Standard for Children's Day.

We have just received the following telegram:

"Children's Day attendance, 901. Raised over \$1,450."

This is from the Euclid Avenue Bible School, Cleveland, Ohio. This is a wonderful record. The largest previous offering of this great school was made last year and the amount was \$869.51. Their apportionment this year was \$900. In raising the sum of \$1,450, this school sets a new

standard in giving for our Bible schools. This makes an average of \$1.61 for each pupil present. If all of our schools would come up to this high average, instead of raising \$125,000 on Children's Day our people could easily give a million dollars in the Children's Day offering alone. We express our gratitude to the Euclid Avenue Sunday-school for giving us this new vision of the possibilities of Children's Day.

Larger Ideals.

There are churches supporting one missionary who ought to be supporting two or three, or even more. When they undertook the support of their own missionary they did well, but that was some years ago. In the meantime they have grown in numbers and in resources and should do as well now as they did then. Supporting one missionary may be the goal for some churches, but it is not for others. The law of growth seems to be this: A church that is doing a great deal for missions must constantly do more or it will soon do less. It cannot go from strength to strength otherwise.

There is one church in America that supports eight missionaries. It pays their salaries, provides their equipment, and maintains all the native evangelists needed. Another church was giving ten thousand dollars a year and thought that was as much as it could be expected to give. In six or seven years its gifts were almost quadrupled. Another church still was supporting two missionaries in India, one in Korea, one in China, one in Siam, and one in Mexico. The members were giving five dollars each on an average. For some reason the interest began to wane, but under efficient leadership its gifts were greatly increased, and three of its

own members volunteered and were sent out.

According to the Laymen's Missionary Movement, a church should give as much for causes outside of itself as it spends on itself. There are churches that do that, and more. There is one church that gave ninety-three thousand dollars in a year for all purposes. It spent less than sixteen thousand dollars on itself, and gave the rest for missions. Another church gave fifty-eight thousand dollars for all purposes. It spent less than eight thousand dollars on itself and gave the rest for missions. The offerings of many of our large churches are pathetically small. The marvel is that any member can be satisfied.

We are living in a time when larger things are being done than at any time in the history of the race. Governments vote billions of dollars where in the past they hesitated to vote millions. Men are mustered into the service by the million where in times past they were mustered by thousands. The time has come for the church to do things on a larger scale. She must do this in order to retain the respect of the world and her own respect. She must do this if she expects her Lord to commend her as a good and faithful servant.

CONTRIBUTED ARTICLES.

A Fine Tribute to Our Philippine Hospitals.

A recent issue of the Philippines Free Press devotes several pages to a write-up of our hospitals in the Philippines. Mary Jane Chiles Hospital in Manila, where Dr. Lemmon has been serving so many years, in the heart of that great city. More than two pages are devoted to the Sallie Long Read Hospital, where Dr. C. L. Pickett has had charge for years, and to the Christian Hospital at Vigan, under the direction of Dr. Kline. The paper, published especially for Americans, speaks in the highest terms of these institutions, and also refers to the Jones Act, which has forbidden the Philippine government to offer any financial support to any of the religious hospitals in the Philippine Islands. No doubt this act, which was passed some months ago by the American Congress, was thought to be a wise measure, taking everything into consideration. However, a cry of distress has gone up from many leaders in the Philippine Islands because of the handicap which will come to these good institutions, now that the government cannot extend them any aid. Our missionaries, however, are planning to go right ahead with the work, and although the services may have to be carried on on a smaller scale, they will do their best to care for any poor person who applies for medical service.

HELPING THE POOR.

The following editorial appears in this same paper:

"The announcement that the Mary Chiles Hospital would receive all poor patients free of charge, in the event that

any such should present themselves, again calls the attention of the community to this splendid institution.

For many years the Mary Chiles Hospital has gone about its work in a most quiet, unostentatious manner. It would be impossible to recount the number of its benefactions, for they are legion. Thousands of poor people have been treated there for weeks at a time, without charge of any kind. Many who would have been unable to go to other hospitals owing to the charges have been accommodated at the Mary Chiles Hospital for very small fees, and treated and nursed back to health and strength.

The founders of this hospital had in mind the great number of the city's poor who, for the most part, suffer in silence, having no funds with which to seek medical aid. The hospital has long since become a Mecca for this class of patients, and in offering its services to the municipal board during the present difficulty with regard to the care of the city's indigent sick, this fine institution is but fulfilling the destiny which it has mapped out for itself.

What a contrast this prompt and worthy offer on the part of the hospital affords when compared with the puerile and childish bickerings and quarrels of the city fathers and the general hospital authorities, whose sworn duty it is to protect and care for the people's interests.

On one side we have fruitless arguments and wordy debates, interspersed with voluminous letter writing, presenting ad lib the pros and cons of the views and opinions of the contending parties; on the other hand

is found prompt and efficient action and eager inclination and desire to be of service."

THE BLACK SPOT IN THE JONES ACT.

The paper goes on to speak of the "black spot" in the Jones Act and then takes up the good work of our hospitals at Laoag and Vigan.

"Among other places of healing are Laoag, in Ilocos Norte, and Vigan, in Ilocos Sur, the former having the private hospital known as the Sallie Long Read Memorial Hospital, and the latter a similar institution, the Christian Hospital. In the Free Press of two weeks ago something was told of the wonderful work being done among the poor people of Laoag by the hospital there under the administration of Dr. Pickett; but no mention was made of the fact that the hospital came very nearly being closed on account of the enforced withdrawal of the government's support. This would have deprived the poor people of Laoag and of the whole province—for it is the only hospital in the province—of hospital care and attention, and caused endless suffering. However, due to the almost heartrending conditions which would result, it finally was decided to try and keep the institution going, seriously handicapped though it will be. Hundreds of lives have been saved at the Laoag hospital, among them those of many government employees; yet the Jones Act says the government must not aid such institutions, and virtually tells the poor people of Laoag and Ilocos Norte that they may suffer and die as they please so far as hospital relief is concerned.

"For instance, during the past three years the Laoag hospital, as a matter of charity aided by some governmental support, has treated and cured over 1,300 cases of tropical yaws (bubas), a loathsome disease which is easily transmitted to others, who in turn

spread it. Most if not all of those 1,300 people, who have been relieved from what might almost be called a living death, would still be suffering for all that the government cared."

OPENING THE EYES OF THE BLIND.

"In one of the illustrations of this article there is presented just one morning's eye clinic at the Vigan hospital. That picture gives some idea of the suffering likely to result from the "black spot" in the Jones Act. Among these eye cases there are also some where the blind virtually have been restored to sight. During the past year Dr. L. B. Kline, the physician in charge, operated on fifteen persons for cataract, all of which came out 'good' with the exception of three, and even they were afforded some measure of relief.

"At the Vigan Christian Hospital, in the past three years, some remarkable cases of surgery have been performed. For instance, there are the cases of two young men, one a cripple from birth and the other a cripple for the past twelve years. The first one is now able to walk without crutches and the other (whose picture is here shown) is now in the hospital under treatment. This man, Esteban Palopi, is from La Paz, Abra Province. For the past seven years he has been unable to walk, merely crawling or dragging himself from place to place. Six or seven operations it will take in all (two of which have already been performed) to cure him. Thus far part of the marvel has been accomplished in that one of his legs has been straightened out. However, he still has to be worked on every day, and it will take months to rehabilitate him; but Dr. Kline says that he expects some day to see the man walking, if not quite so well as in his younger days, at least able to get around erect and like a human being."

A Unique Event at Lotumbe.

HERBERT SMITH.

Sunday, December 10, 1916, marked a new epoch in the history of our work at Lotumbe, for on that day our new hospital was dedicated. The morning was wet and cold. It rained until nearly noon, and the temperature stood at about sixty-nine degrees. To native peoples, without too many clothes, this is



chilly enough, and even the white people search for heavier coats. But long before 3 P. M. the sun had dried the paths, and the direct rays were too warm for most of us. We started our service facing the west, but we soon retired to the east side of the building.

The hospital is oblong, built on the bungalow style, except that the floor is raised and part of the building under the operating wards rests on brick pillars. This gives currents of air to keep the wards cool, and here the floor is of boards. The rest will be of

cement when the war allows us to buy the material. At present these floors will be used just with dirt and may be brick, but for hospital purposes and cleanliness cement that can be washed daily will be necessary.

The appearance of the building is good, standing as it does north and south. This arrangement gives the two long sides plenty of sunshine, and at the same time provides shade on the wide porches. Care has been taken that the tropical sun shall be as beneficial as possible, but at the same time not be over-burdening with heat.

But to the dedication: Dr. Frymire led the service. The opening prayer, the Scripture lesson, and the first speech were all by native Christians. Intole was visiting from Bolenge. He is one of the oldest Christians in the mission. He referred to the impressions which the first missionaries made upon the natives. These pioneers were regarded as fools. After years of patient work by preaching the Word, by kindness, by caring for



HOSPITAL AT LOTUMBE.

the sick, the confidence of the natives was won, and, said Intole, "Now we know we sat in darkness and the shadow of death, but the missionary brought to us both light and life."

All natives like to sing and even a dedication service would not be complete without songs to brighten the program, so many songs of Zion were sung, young and old seeking to take part. Then Mr. Hobgood spoke, and later Dr. Frymire, who has been the leading spirit in getting the hospital so well along.

The doctor urged the people to care for their bodies and to believe

that there are causes for sickness other than that which the average native believes; that carelessness in rains and exposure bring more deaths than do evil spirits; that clean houses and good food make for health. The doctor expressed a hope that in years to come many would learn from this hospital how to be useful to their own people. The dedicatory prayer was offered by the writer.

A few days afterwards fifteen major operations were successfully performed and every patient has made a good recovery.

Baron Morimura.

C. F. MCCALL.

Ichizaimon Morimura became a Christian at seventy-five. He has large business interests in London and



New York, as well as in Tokyo; his banking houses are modern in every way and are as fine as there are in the world; he was made a baron by the emperor at the recent coronation because of his eminent suc-

cess; his name is as well known to the youth of Japan as that of President Wilson in America.

Since becoming a Christian he is giving himself to the proclamation of his faith with the same practical enthusiasm that has characterized his business life. He is an old man. Other things being equal, a Japanese at seventy-five is as old as an American at eighty-five; but during the three-year evangelistic campaign that has opened the hearts of so many Japanese to Christ, this elderly man has traveled the length of his country with a team composed of an educator,

a preacher, and a layman, saying in substance, "Before leaving my beloved country I want to make one final contribution toward her salvation; I want to tell you of One who can bless us as a nation and as individuals." So he tells in his simple way the story of Jesus Christ. He has worked in different teams with such men as Mr. Shimoda, Speaker of the House; with Dr. Nitobe, author and educator; with Gen. Yamamuro, head of the Salvation Army of Japan; with Madam Yajima, who for years has been the champion of fallen women; and with Messrs. Ebina, Nemura, and other preachers of righteousness, but none has been more universally welcomed than he.

When the fervor of the campaign took hold of him, he provided the funds that made it possible to have the New Testament published in the daily press, where millions who could not hear by word of mouth have been able to read and familiarize themselves with the teaching of Jesus Christ. Not only so, but toward the end of the campaign he proposed to establish a chair for the study of Chris-

tianity in the Imperial University at Tokyo, the largest university in the whole Orient.

Thus are the success and wealth of Baron Morimura, the Christian merchant prince of Japan, made to praise Him.

Convention of the India Mission.

FRANK E. HARNAR.

The Convention of the India Mission of the Disciples of Christ was held in Damoh, C. P., March 16-22, 1917. The Convention opened with seventy-five missionaries present—men, women, and children—including two representatives from the Australian Mission of the Disciples in Southern India; Dr. Murphy, the fraternal delegate of the American Baptist Mission of Bengal, and three representatives of the Indian Christian Church.

The Convention theme was "The Will of God." This theme was given the central place in all devotional sessions. Throughout these sessions one could not fail to feel the spirit of reverent devotion and deep spiritual strength which is manifestly present in the lives of our leading missionaries.

The addresses were not only inspirational, but were aimed at some practical and particular problem. The following were some of the subjects discussed: "The Resources and Results of a Prayerful Life," "Mission Efficiency," "The Greater Evangelism," and "The Reconciliation of the World to God." These various addresses brought out the fact that our missionaries of to-day are not thinking only along one narrow line of thought, but that they have the broad vision of life—a vision which can see not only the life and work of the individual missionary or mission station, not only the activities and needs of our own mission as a whole, but also an exalted vision of the great purpose

for which we are here—the conversion of India to Christianity, and finally the world view, of bringing all humanity into accord with the will of God, through Jesus Christ.

The business sessions of the Convention were full of interest and importance. As is customary, most of the business was brought before the Convention through the various committees, and in this way the work was greatly facilitated, as each matter was thoroughly considered by that group which had been especially delegated to that type of work, and then brought before the Convention as a whole, for final action. It is surprising to see what a great amount of business has to be considered by the Convention.

There were two preeminent tendencies which were constantly being brought out and emphasized: (1) the forward movement in our mission, and (2) the broadening of our sympathies. The forward movement was evidenced in three ways: first, by the attention given to and planning for the enlargement of the present work at the various stations and the decision to open two new stations in the near future; second, by a plan of grading all Indian co-workers, one aim of which will be to make the ministry more attractive by making it a position of greater dignity and respect; and third, by a plan of closer organization in our mission, leading to a greater coordination and co-operation in the various phases of the work. This grading of co-workers and this plan of closer organization

have as their aim—greater mission efficiency.

The broadening of sympathies was shown in four ways: first, by the plan of uniting with other missions, wherever possible, in carrying on the special evangelistic campaign planned for the coming year; second, by the presence, by invitation, of three representatives of the Indian Christian Church, and the address by one of them which resulted in a discussion looking toward the bringing closer together of the mission and the Indian church; third, by the presence of two representatives of the Australian Mission of the Disciples, located in Southern India, who expressed an earnest desire for a closer affiliation and cooperation between the two missions; and fourth, by the favorable impression made and discussion aroused by the address of Dr. Murphy, the fraternal delegate of the American Baptist Mission of Bengal, which body hopes in the near future to submit to us a proposition looking toward

at least closer fellowship and, if possible, some form of federation or union. These facts show that the mission is not merely self-centered, but that it has outside sympathies as well, and is desirous of doing what it can for the accomplishment of one of the great purposes of the Disciple Church—Christian union.

The effort to open up new work in the strategic Chattisgarh District, which seems especially ripe unto the harvest, means the transfer to that district of missionaries and co-workers from other stations which are even now undermanned; this once again emphasizes the crying need for more new missionaries. When, oh when, will this crying need be met? And who will answer the call, saying gladly, "Here am I: send me"?

Throughout the Convention the general spirit of good will and genial fellowship reigned supreme—and when the last session of the Convention was over, all with one accord thought, "It was good for us to be here."

Sacrificial Giving.

MRS. LULU S. HAMILTON.

At the Sunday-school service, about a month before the offering was taken, the missionary in charge of the service

spoke very strongly regarding the necessity that every believer should sacrifice something and make an offering, however small, that might be used to carry the good news to other Chinese boys and girls



who had not yet heard. His appeal went home to a great many of his boy and girl hearers. In the assembly was a group of orphans. They came from the city orphanage that Dr.

Osgood was instrumental in saving and protecting during the 1913 rebellion. Their matron, Mrs. Djou, is a Christian and brings out groups of them to church services every week. These poor little folks, wearing the clothes they had made themselves from the weaving of the cloth to the sewing on of the buttons, or dressed in the rags they first had when first they came to the home, many of them hardly knowing what it was to have one full meal a day—these eager little listeners, poor as they were, could imagine hosts of other little ones who had much less than they because they had not yet heard of the wonderful man who loved and blessed little children, and who lived in the hearts

of men and women and made them kind and loving too. They wanted to give something to send the message on—but what did they have? Nothing—nothing—even their food and clothing had to be given by the city. But a brilliant idea came to them; and it makes my heart ache and a big, hard lump come in my throat when I tell you about it. They went to their matron and said they would be willing to eat less rice and veg-

etables if she would give the money that food cost as their gift to missions. Mrs. Djou did as they requested, and when the day came they brought their gift of *eight dollars* and presented at the church. Gladly they brought it—their offering which cost them a whole month of hunger, and their shining eyes showed they had experienced what few of us do—the joy of a real sacrifice.

In the Bad Lands of Eastern Tibet.

A. L. SHELTON, M.D.

For more than ten years I had heard of La Guen (Bad Lands), of the way the people lived there, of



their depredations and robberies. I had met, on their coming to Batang, some of these robbers. I had cured the wounds of some of them, picked out bullets, sewed up sword cuts, and patched up crushed skulls. I had

longed to go into this place from which so many bands of brigands had come to paralyze trade and which had for many years received an annual tribute from the Chinese government in return for the non-molestation of their dispatch riders. So it was with no small degree of satisfaction that I received permission at last to go into the Bad Lands from the local official and also from the Chinese General, under whose supervision are some half dozen districts. As an added precaution the General (he had appointed four soldiers to accompany me) called two Lamas who were then in Batang from La Guen settling an affair of robbery and murder with him, and told them that I would be in their

hands until I reached Shong Long (the seat of the La Guen official), and as they were head men of the district he would hold them strictly accountable for my safety. It is in many ways very embarrassing to travel under escort, but it was this or not go, and I would have put up with many more inconveniences rather than not go. So after laying in a good supply of dried Chinese food, flour, rice, etc., we set out. The country through which we were going lies to the west of the Yangtse River and to the north of Batang, and does not raise nearly enough grain to supply the population, which accounts for much of the robbing, so it was necessary to provision the party for the entire trip except in meat—we would get plenty of game and could purchase a sheep almost any day from the nomads. Our little party consisted of Gno So num and Tsi Drashi, cook and mule driver, my Tibetan teacher, Geyong Ongdu, and myself, all armed—a man not armed rather loses caste in this country—the escort of two Lamas and three soldiers under a sergeant. Ten of us in all, having four animals loaded with food, bedding, medicines and instruments, Gospels and tracts. O, yes, I nearly forgot Gwa Gwang, our evangelist, perhaps

the most important of us all, who made the eleventh. He is a boy-man now, twenty-four years old, whom I took as an orphan twelve years ago and under Mr. Ogden's tutelage has developed into the most efficient worker in the mission.

LEAVING HOME.

We left Batang Wednesday, September 6, at about 8 A. M., going down the Batang River valley, where every one knew us and stopped to ask where we were going, sometimes asking for medicine. Some would open the bags they were carrying and offer us grapes, peaches, or walnuts. The Tibetans are a kindly, generous, hospitable people when you know them, but sometimes dangerous when you do not.

GIVING GOSPELS TO PRIESTS.

About noon we reached the crossing of the Yangtse, and ate our lunch while waiting for the thirteen-year-old wooden boat in which we were to cross, to be bailed out. Here we also overtook twenty-five young priests begging their way to Lassa, and Gwa Gwang was at once among them and soon had them interested in some picture tracts and also the Gospels, which he distributed rather lavishly I thought. Asking him about it a little later, he said they promised to take a few to Lassa for him. He has a faculty of getting people to do most anything he asks. The old boat was finally bailed out and our goods put aboard, though they wouldn't risk taking us all at once, as the boat leaked at every crack. It was calked with pieces of old clothes and held together by pieces of telegraph wire. After we were safely across I gave the boatmen two rupees (about forty cents) which was a big tip for them, and was thanked by numerous sticking out of tongues and elaborate bows and by their hastening to help reload the animals.

From there our road led by many zigzags up the steep mountain sides to Shi Long Gong, where we were to spend our last night in a house for some days, as on the morrow we would cross the pass into the highlands where there are no houses, the whole population being nomads living in black yak hair tents and able thus to move their herds from one pasture land to another.

THE HEADMAN'S STORY.

We put up for the night with the old head man of about eighty years, who carries himself like an Indian chief. Indeed, there is a close resemblance in many ways between the wild Tibetans and the American Indians. The old fellow was very hospitable, however, and we had a good talk when he found where we were going. He told me his own story. He was a La Guen man himself, one of three brothers of a very noted family, who had come here as a son-in-law some years ago. He had been considered a great catch by the village, as they considered his acquisition to be permanent protection against the robbers of La Guen, which, if report is true, had not only proved to be the case, but had even led some in this village to participate in the raids of La Guen robbers and consequently the loot, and to afford protection to fleeing bands escaping from the Great Lassa road and punishment. He told me that one of his daughters whom we had formerly known in Batang was now the wife of a Chinese official and resident in Shanghai. Most of the Chinese officials who come to this country acquire a Tibetan wife, and many of them take them and their children back to China with them, although a great many also abandon both wife and children when their term of service is over. The wife, then, is quite often taken to wife by another official. The lot of most of these

women usually falls in very hard lines. My Tibetan teacher also has a wife from La Guen, which, he said, had been for the purpose of protecting his caravans from the depredations of robbers from her district. As you know, the idea of marriage for protection is not unknown even among the monarchs of civilized nations.

SMASHING SUPERSTITIONS.

We preached and distributed tracts to all the inhabitants of the village, and doctored a few sick, and generally had a good time until late at night. The next morning we were on our way shortly after daylight, though not until our escort came up, as from here on was strictly robber country. It was while waiting here that I undertook to destroy some of the Tibetans' superstitions by killing a goat that had two of their charms on that were supposed to protect life. It occasioned much disappointment to the owner of the charms when the goat was killed and his charm torn to pieces at the first shot, to whom I had promised one of my guns if the charm would really protect. He had already decided which gun he wanted and confidently expected that I would not be able to kill the goat.

SHEEPSKIN CLOTHING.

Our escort came up about eleven o'clock, and we were off again up through a beautiful valley, past a cliff in front of which the robbers always burn incense on starting out on a raid. The cliff is supposed to be the home of the deity who has power to give them a successful expedition. That afternoon my teacher, who carried the shotgun, succeeded in killing three large Tibetan snow cocks. Toward night we arrived at a colony of black tents surrounded by great herds of sheep and yak gathering in for the night. Our purpose being unknown, we were besought to go on

and not stop there. However, before dark we were on fairly intimate terms with the people, thanks to the two Lamas, who were known to them. I suppose there was not so much as a yard of cloth in the clothing of the whole colony, every one, even the babies, being dressed in sheepskin with the wool turned in. These skins appeared to be very scratchy not only from the wool itself, but also from other than human inhabitants of the same. I had with me some small mirrors which I used in ingratiating myself into the good graces of the ladies, and which seemed to be much appreciated as the news of them always preceded me to the next place, where, if I happened to forget, I was reminded by being told how well I had treated the ladies of the last place.

STOPPING AT THE TENTS.

We stopped for a little while at every black tent or group of tents and talked and doctored any who were sick. However, the medicine was not in much demand except for wounds of different kinds. The next day was a long, hard day, and at 5 P. M. we arrived at the first houses we had seen for nearly one hundred miles, where we spent the night, though most of the people were farther down the valley. From there, next morning, we crossed over another pass near the top of which were huts in which a lookout is kept most of the time to warn the people of the approach of any punitive expedition that might be coming to hunt any one in the valleys beyond the pass. The watchman had quite a long secret confab with the two Lamas, who evidently convinced them we were not officers. We passed on down the valley through a fine forest, and the way was enlivened by the account the Lamas were giving me of a great cliff to which we were coming. This, they affirmed, was constantly bleeding—

that we might see the dried blood issuing from a crevice about one hundred feet from the ground—that this dried blood, when it could be obtained, was fine medicine. We finally came to the cliff and from the crevice above mentioned a dark mass of material appeared as if it had been slowly running out and dripping down the face of the rock. They said that if I were a good shot I might dislodge some of the “blood.” I took a gun and at the first shot was fortunate enough to loosen three or four lumps, which went tumbling to the foot of the cliff and for which two or three men started on the run. I tried again, but got nothing. The third time I fired directly into the crevice and was surprised to see a long, dark object come sailing out and alight in a tree. I at once turned my gun on it, which, when it was brought down, proved to be a monstrous flying squirrel measuring from nose to tip of tail three and one half feet. The “blood” proved to be the excreta of bats whose roosting place was the cleft in the rock.

TIBETAN BUILDINGS.

At about four o'clock we arrived at Tsa Ra Gou, the small Lamasery that governs the district and to which our two Lamas belonged. On arrival there appeared to be no one in the place at all but two or three old women. The Lamas, however, led us into the main building, which was three stories high, from the roof of which we passed on to the roof of another and thence down into the rooms that were to be our home for two or three days. Many of the houses in La Guen have no outlet on the ground floor, but are entered by ladders which can be pulled up. They say it is for the purpose of protection, for they seem not only to rob outsiders but each other as well.

TEACHING THE TIBETANS TO SING.

After we were settled down the word began to seep around that we were not dangerous, and people began to appear on the roofs of the various buildings to try and catch a glimpse of the foreigner. They had never before seen one and I was critically inspected as to clothes, food, bedding, guns, medicines, and personal appearance, but the greatest wonder was that I could speak Tibetan, which fact soon put us on friendly terms. It was not, however, until the next day that there was any demand for medicine or that Gwa Gwang could get an audience to preach to. The next day, on coming in from a short walk, I saw quite a crowd assembled and heard singing, and what was my surprise to see Gwa Gwang teaching the head Lama to sing, and he was doing fine. The Tibetans have good voices and sing much better than the Chinese.

DILAPIDATED LAMASERY.

The Lamasery was in a very dilapidated state and fast falling into a state of utter ruin. The Chinese no longer pay them tribute and most of their lands have been confiscated. I talked to Tsonng Drashi, the head Lama, about it. He was very much discouraged and said that a Lamasery was just like a man, “When his time came he had to go, and their time had come.” He attributed it to the fulfillment of a prophecy they have foretelling the decay and fall of their lamaseries. So many of them in Eastern Tibet, containing from a few tens to upward of two thousand lamas, and formerly *all* powerful, have been burned and utterly destroyed by the Chinese during the last ten years.

We stayed here two days and had a very enjoyable time and got on quite friendly terms with the people, who invited me to come again when they

would take me to hunt the Great Blue Sheep which is plentiful near there and of which I secured some magnificent heads.

NOT AN OFFICIAL.

Then we left the road we had intended taking because the next village had been almost entirely depopulated by a raid of Chinese, who said they had come to punish them for a recent raid. It was hard to tell who were the worst robbers. The Chinese carried off stock, idols, household utensils, clothing, etc., to the value of some rupees. The village had accused the local official to the General at Batang. When we arrived at our stopping place the people of the whole valley came in a very angry mood and wanted to talk to me about their troubles, and demanded that I promise to help them, and invoking various vague threats if I would not. I was just having my supper and told the head man that I could not talk when I was empty—that I nearly always got mad—and invited him to share with us, which he did, so that by the time we were through he had cooled down considerably and we went up on the roof and he told his story. I told him that I was not an official and we did not interfere ever in lawsuits. He was very obstinate, however, and said that I should take sides with him or we would not be able to hire animals for going farther. After waiting over for one day, however, and my doctoring his son, who was very ill, he so far relented that we were able to get four yak to transport our things, but we all had to walk one day's journey over a rather difficult pass. Although I had taken the stand I did, the local official had his doubts as to my sincerity evidently, for when we arrived at his yamen two days later he questioned me very keenly as to whether I was going to accuse him to the General, and though I told him,

as I had the headman at the village, that it was none of my business, before I got back to Batang he had written the General and said that he was having all the property of the village returned. So the affair was settled by two or three getting spanked and one man being fined five hundred rupees. After our walking a day's journey, we came into a valley the most populous we had yet seen, having six villages within a radius of five miles and having some two thousand souls all told. The harvest was just over, which seemed to have been a good one. Of course our time was taken up mostly at each place with preaching to the curious crowds that would gather round, and sometimes very interesting arguments would come up, especially in regard to the charms I had destroyed, news of which always preceded us. One day, farther on, we arrived at Shong Song, the seat of the local official of this hitherto unvisited (by an American or European) territory. This is another well populated valley where there ought to be a mission station.

VACCINATING AND PREACHING.

We were kindly received and very hospitably treated by the official, a Chinaman, who had, instead of taking a Tibetan concubine as is the general custom, brought his wife and little girl from China with him. I took a picture of them while there. We had a fine opportunity here for there were representatives of every village in his district in and around the yamen, used as his servants and for help in transacting the business of collecting grain, fruit, butter, sheep, cattle, etc., from the different places as taxes. We stayed two days and doctored a great many, vaccinating several also. These, however, were mostly the wives and children of the Chinese soldiers, the Tibetans in these back, out-of-the-way places not being yet familiar with

the benefits of vaccination. Gwa Gwang spent two busy days preaching and distributing tracts and was very kindly received, being far more effective than I in this work. One thing he preaches on more often than anything else is "The Good Samaritan," "because," he says, "you people know all about the robber business," and strange as it may seem they take it rather as a compliment, though it raises usually considerable of a laugh.

THE TRUE WILD DOG.

Leaving Shong Song after two days, though pressed to stay longer, we started on our descent to the Yangtse River, which we were to cross that day. The official rode out two or three miles with us. He gave me the skin of a para, said to be the only true wild dog known. The para is the size of a coyote, or a little larger, and of a red color. The one he gave me was a very fine specimen. Passing down the valley for about five miles we came to a village where I had been asked the day before to stop and see a sick man. His brother was waiting and conducted us up to the roof of a house where the man lay with his hand on an old woolen saddle blanket that was soaked with pus. The fingers had been shorn clean away by the stroke of a sword about a month before and, becoming infected, the whole hand had rotted and the bones were sticking out about two inches where the flesh had rotted away. I proposed the excision of the bones and general cleaning up, but was refused, and the only thing they would allow me to do was to wash it and disinfect as well as I could and leave them a supply of soap and medicine which they promised to use. The suffering borne by the wounded and sick among the Tibetans with no medical attention at all is past all belief.

CROSSING THE YANGTSE.

A little later in the afternoon we arrived at the banks of the Yangtse, where we had some difficulty in securing a skin boat or coracle to ferry us and our belongings over, as our two Lamas had gone back from Shong Song. The crossing here is rather hazardous, as the water is very swift, running as it does between steep banks. The boat we finally procured was quite large and rowed by five paddlers on their knees with very small paddles, so that the strokes might be very rapid in the swift water. The outlook was not encouraging, but we must get across. My teacher stripped to the skin, being sure he would have to swim before we got across. I also took off my shoes. A part of our things were piled in, four of us, in addition to the paddlers, took our seats in the bottom, and we were off. The water poured in through a dozen holes. We stopped what we could with our heels, and though the crossing took no more than fifteen minutes, there was about five inches of water in the boat when we landed on the other shore. We and our belongings were soaked, but what did that amount to?—we were safe. I was not nearly so worried while I was in the boat myself as when Gwa Gwang came across with the cook and mule driver. Gwa Gwang's tracts and Gospels were all soaked and we had to spread everything out on the rocks to dry for an hour or two. My mule, poor fellow, thought his time had come and brayed pitifully as they shoved him off behind the boat for the last trip and he had to swim.

We were all safely over at last, and a ride of about two hours brought us to our stopping place, a village of two hundred homes, the last stopping place in the robber districts, as the morrow would bring us out on the great North Road, between Peh En

and Batang. This was one of our best places, getting to doctor a great many and having full audiences. One of the men from the yamen very gravely called my teacher outside and asked him how many "Norbu" (treasures) I had got this trip. They think that anyone who has not black eyes can see two feet into the earth and can locate all kinds of valuables, gold, silver, etc. The man was plainly incredulous when told I had got none.

WONDERFUL SCENERY.

The next day we passed out on to the great North Road over a very difficult pass, but imposingly grand in its scenery. A magnificent natural bridge is near the top with a span of perhaps one hundred feet and a height slightly greater. I have said little of the scenery on this trip, it becomes so common, but I hardly think the great peaks and snow-capped ranges, rugged and imposing in their grandeur, can be surpassed anywhere on the globe.

We still had some ten days before reaching Batang, but this was over known and often traveled country. We spent two days in Peh En, doctoring and preaching. Gwa Gwang had been going from place to place

all day and toward night met a man as he was entering a small village just across the river from Peh En. The man accosted him and said: "I've seen you going all day. You must be tired. Just sit right down here and tell me all about it, and I'll see that the people in this place get it and you won't need to go." Gwa Gwang sat down with his audience of one and told him "all about it," but nevertheless went on to the village. Gwa Gwang is the most efficient worker in preaching the Gospel to the Tibetans I've seen in my thirteen years among them.

THE TRIP HOME.

The trip home was without special incident. I killed a fine wolf. We were in known country and with people who knew us, so were not backward in asking for the medicine they needed or afraid to listen to the preaching.

I have traveled thousands of miles among the Tibetans. On this trip I visited nearly fifty towns and villages never before visited by an American or European, but in all my travels I have never visited a district or people that appealed to me more than the robbers of the Bad Lands of Eastern Tibet.

A Master-Builder on the Congo.*

ELLIS B. BARNES.

The Life of Robert Ray Eldred and his wife, Edith Byers Eldred, written by Andrew F. Hensey, is another of the missionary classics with which our generation is becoming familiar. This is the same old story of heroic devotion over which the world has wept and wondered from the beginning, and will weep and wonder until the end; the same old story that has thrilled the

hearts of men under many suns, and that has awakened slumbering into valiant souls; the same old story that helps us to believe that, in spite of clouds and darkness, the glory of the Lord must cover the earth as the waters cover the sea. "Old," as the sun is old, though it wakes every morning as fresh as when the first day of the long-ago it broke over Eden; old, as love is old, though the vows that bind hearts together at this hour are as old as the vows of that first pair who

* A Master-Builder on the Congo. A. F. Hensey, Revell's, 192 pages, price 50 cents. Order from the Foreign Society.

looked into each other's eyes and saw a light brighter than any that ever fell from created suns; old, as death is old, though the marble brow and the waxen flower tell the same story that was told when Mother Eve looked into the grave and its awful darkness and felt the heart-break that the mothers of the world have felt since then. Old, simply because from everlasting to everlasting, wherever the presence of



MR. AND MRS. R. R. ELDRED.

God is felt there will be found those qualities of mind and heart which reveal his presence as surely as every spark in the universe reveals to us the certainty of the flaming source of all light and heat. And before those qualities men's reverence will mount up almost into worship.

In years I have not read a more pathetic or a more triumphant story than Mr. Hensey has so well told of these two consecrated souls. They were lovely and pleasant in their lives, and in their death they were not divided.

Ray Eldred was a builder, a preacher, a pioneer, filled to overflowing with the missionary spirit. Therein was his greatness and the secret of his success. To build a house, a school, a meeting place, to teach the children of child races may never win the admiration of the crowd or waken the muse of the poet; these are reserved for more spectacular tasks. But without these humble beginnings there can never be anything great. The thought of Africa's redemption to Ray Eldred

was greater than Africa itself. The thought that sent Columbus out to discover was mightier than anything he could discover. Without the humble beginnings of Ray Eldred's work on the Congo there never could be cathedrals or printing presses or universities or crowded cities or a self-respecting citizenship. He was one who, with his faithful helpers, was willing to lose his life that the life of the Dark Continent might be found. He was willing even to find his grave that those who came after him might not find theirs as untimely as he found his. He and all like him up to this good hour are the foundation stones on which the fabric of the future is to be built. They are the weavers who in the dark are following irregular patterns that when the web is complete the world will wonder how it was made into such order and beauty. Such as Mr. and Mrs. Eldred are the real civilizers of the race, the men and women to whom the world is ever slow to pay its debt, the men and women who find their immortality in the obscurity of the forest and the jungle. No blazing thrones are set on high for them. They lived their lives apart, counting them not dear, that they might win Christ. They counted not any sacrifice too great if thereby the will of Christ might be done. I like to think of them as doing every day's work so well that it would easily be given a place in the Book wherein are written the deeds that lighten the dark places of the world. I like to think, too, that from the cool silence of their far-off secluded graves they are calling to those who remain awake to the redemption of the Dark Continent.

In all missionary literature few characters can be found who were more useful, more faithful, more sacrificial than were these. Their years were brief, but eventful.

To me, the joy and crown of their lives was in the consecration of two

other lives, Dr. and Mrs. Hugh Morrison, to the care of the three boys. That act should never be forgotten in our missionary annals, or wherever the names of the Eldreds are known. There was in that simply the continuation of the missionary and sacrificial

spirit that was so strong in the hearts of the father and mother; it was the transfer in a manner of missionary activity from Africa to America. To these kindly souls at Springfield the "inasmuch" is applicable every day.

Richmond, Ky.

How to Use the New Missionary Material.

(Joint Committee on Missionary Education: Robert M. Hopkins, Ellie K. Payne, Stephen J. Corey.)

The new books and pictures are already in the hands of many of our wide-awake Missionary Superintendents in the local Bible schools. Orders are coming in in larger numbers every day, and hundreds of our Bible schools will begin on the first Sunday in July the use of this series of lessons.

The book "Early Americans" contains the twenty-seven lessons and three primary stories. Three large pictures and an attractive poster accompany this book, and there is a sheet of small pictures to be used for posters as suggested in the book.

For the Teen-Age classes there is the fine textbook, "Heralds of the Cross Among Early Americans," which is suggested for use as additional material, or to take the place of the summer quarter. This entire set of material is forty cents. The book "Early Americans" is designed for use from the platform or in departments, and the latter book for use in Teen Age classes.

Both of these books contain definite suggestion for the best use of the lessons. Of course every wide-awake leader will have a great many original methods and ideas. As they get farther along in the use of the material we hope that they will write to the members of the Joint Committee telling of these plans they have used which will in turn be of value in the preparation of future courses.

As soon as the book "Early Americans" is in the hands of the leader he should read it through, for unless he knows where he is going before he starts, his school is not likely to arrive at any very definite conclusion. If the leader is planning to have others participate in giving these lessons, they should be assigned as early as possible. It is an

excellent plan to have older boys and girls of the school take turns in giving these stories. Be sure, however, that those who are to do this are capable, for the lessons must not be made to suffer because of poor rendering. The leader or the young people should keep in mind clearly that these stories are to be *told*, not *read*. If you have young people you wish to develop along this line, they should begin in their own class or group and thus gain self-confidence to give the material before the school is assembled.

The large pictures will be more effective if they are mounted on heavy cardboard. Do not allow them to hang in the room too long, but after each picture has been up three or four weeks take it down and put it away for use some other time in another connection. It will be well to look ahead in the matter of making the posters. Get all the pieces of cardboard at one time, thus reducing the cost and work. Perhaps some class of girls can take charge of making these posters. Junior boys and girls are old enough to do this.

If your school meets in departments, by all means order a sufficient number of sets of the book "Early Americans" and the accompanying pictures to supply each department. Do not make the mistake thinking that the younger pupils are the only ones interested in these stories and programs. When they are properly given they have a strong appeal for old as well as young.

Orders are being filled promptly and if you will send in your orders now you will have the material in time to begin with the first lesson. If by any chance you should not order it in time to use the patriotic program on the first Sunday in July, use it the second Sunday as an introduction to the first story.

JOINT COMMITTEE ON MISSIONARY EDUCATION OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY, 108 Carew Building, Cincinnati, Ohio.

FOREIGN CHRISTIAN MISSIONARY SOCIETY, Box 884, Cincinnati, Ohio.

CHRISTIAN WOMAN'S BOARD OF MISSIONS, College of Missions, Indianapolis, Ind.

Biographical Sketches of Our Missionaries.

MR. AND MRS. W. H. HANNA.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]



This brave soldier of Jesus Christ was born at Newport, Barton County, Missouri, January 2, 1872. He is now at the zenith of his life. At forty-five a man is apt to know how to live and to work.

In 1884 Mr. Hanna was baptized by N. L. Reynolds, a Baptist minister, at Mount Pleasant, Pennsylvania, and his early education was in the public schools at Mount Pleasant, and he graduated from the high school of that place.

Afterwards he went to Bethany College and received the degree of A. B. in the classical course, in 1892. In 1901 Bethany College conferred upon him the degree of A. M. This was a worthy recognition of industry and of scholarship.

From 1892 to 1901 Mr. Hanna gave himself to general church work. For a time he served the church at Washington, Pennsylvania. He also did evangelistic work, in which he was exceptionally successful. He is a good singer as well as a strong preacher. He has always been a hard worker and has never been free of problems and difficult tasks, whether in America or on the mission field.

On August 9, 1900, he was married to Miss Elinor Ford, of Carnegie, Pennsylvania. She is a granddaughter of the late Hon. Russell Errett, a brother of Isaac Errett.

The following children now bless the home of Mr. and Mrs. Hanna: Gordon Errett Hanna, born May 1, 1905; Harriet Hanna, born March 19, 1909; Faith Hanna, born May 21, 1910; and William Herbert Hanna, Jr., born October 1, 1915.

Mr. Hanna's large view of the kingdom of God led him to dedicate himself to the

mission field. He was appointed a missionary by the Foreign Society, April 12, 1901. The Philippine Islands was the field that seemed to call most urgently at that time. On August 3, 1901, in company with his wife, he reached Manila. That was an important day in the life of the new missionaries.

The tropical country was strange to them. The people, their customs, and their whole life and surroundings were quite in contrast with Pennsylvania they had left behind.

Hermon P. Williams and wife joined them the December following. Mr. Williams had been in the Islands before as chaplain in the American army during the Spanish-American war. They began to preach at once. No two braver and more devoted young men ever entered the mission field. Work was begun in Manila. They preached in Spanish. The people heard them gladly. A number of converts were soon won for the Lord.

Simon Rivera, now a faithful Filipino evangelist, was one of the first baptized. He and six others were baptized at night in Manila Bay, near where Dewey sank the Spanish fleet. A little church sprung up. It grew, and other churches came into being. The work spread and opportunities were opened in every direction.

The first seven baptized was only the beginning of that splendid evangelistic campaign that has been carried forward. Our missionaries have baptized about 10,000 since they began work in 1901, and the first native evangelist is only one now of a force of native workers which numbers seventy-five in all.

After a time the missionaries felt that it was best to go as far north as Laoag and start a mission. There they found the Ilocano people. One of the first tasks was to learn the new language, and to translate the Spanish-Ilocano grammar into Ilocano-English. Mr. Hanna gave himself untiringly to evangelistic work in the new field. He was also compelled to do some literary work. The Pentateuch was translated into Ilocano, and the Ilocano New Testament was revised. A number of tracts were published during his first term in Laoag. This was a testing task for the new missionary in that territory. He and Mr. Williams did a very important initial work, and the missionaries that have followed them have the keenest appreciation of the pioneer work done by the first missionaries.

During the second term, in Vigan, which

is some fifty miles from Laoag and a strong Catholic center, Mr. Hanna managed the printing press and supervised the evangelistic work and taught in our Bible College which had been started there. All this combined with much opposition about him, was enough to keep him entirely busy.

Some of the outstanding characteristics possessed by Mr. Hanna as a missionary may be stated as follows:

1. He believes the gospel with all his heart, and knows why he believes it, and is not afraid to stand foursquare for the truth as he sees it. As in the homeland, so on the mission field, the man without robust faith is not apt to accomplish much.

2. He is not afraid of hard work—is not discouraged by difficult problems. He goes about his task with a well-defined program and gives himself persistently to it until victory is won. He has witnessed marvelous changes in the Philippine Islands and has

been an important figure in all that has been accomplished.

3. W. H. Hanna is resourceful. He turns to a new task readily. It does not take him long to learn the situation thoroughly. While he delights in evangelistic campaigns, he is quite at home in literary and educational service. He can build a house, manage a printing press, strengthen native helpers, make a good treasurer or secretary of the mission, and knows just where he is all the time.

4. Our missionary possesses good, common, practical sense. Withal he is a good business man. He is no mere dreamer. A vein of good humor in his make-up saves him from over-seriousness and pessimism. He is genial and cordial, and always makes you glad to meet him. He possesses a deep spiritual nature and leads the life of prayer and confident trust, and recognizes God in all the affairs of life.

AMONG OUR MISSIONARIES.

About the Workers.

Miss Rose T. Armbruster, Akita, Japan, reports six baptisms in one month, and four of these are young women; and three of the four are graduates of the Normal School and have taken the work in the country schools. It is hoped they will enter our Bible School next spring in Tokyo, and give their lives to the evangelization of their people.

J. C. Ogden, of Batang, Tibetan border, writes: "Our mailman was robbed and killed a few days ago, and we cannot tell yet what was lost." Our Tibetan missionaries send for the mail eighteen days' journey over the Himalaya Mountains. Last year a mail-carrier was caught in the snow and frozen. There is perhaps no mission station in the world more isolated than Batang.

W. E. Macklin, Nanking: I am just finishing the translation of "The Environment of Early Christianity," by Angus, for the China Bible College. I lecture once a week on the subject. My South Gate hospital and dispensary are doing well under my able assistant Ti King Wu, but it is hard to finance as there are so many poor people. We are running a vaccination station at my dispensary. An old Chinese gentleman usually finances this work for me.

E. R. Moon, Bolenge: March has been another busy month. We are all working

hard at school and now have the best school in the history of the station. We have only three months in this term, but we cannot begin to slack off for there are so many things we wish to do before going home that we are busier every day. They are now printing a little book of mine, "English Lunkondo Lessons," for missionaries. I am now laying bricks in the new hospital, but will not be able to finish it before going home.

Dr. W. M. Hardy, Batang: New patients, 64; dispensary treatments, 271; out-calls, 99; one operation for cataract; one obstetrical case; six minor cases under local anesthetic. Most of the worry of the month was caused by malaria bugs. I used the microscope on about half the days of the month and of the fifty odd slides examined the bug was seen in all but seven. We lost one of the Christians from malaria complicated with typhoid. Part of the drugs ordered June 11, 1916, reached me on the 27th of December.

Frank V. Stipp: I am able to send a report for March, which is one of the best I have ever sent. At the Workers' Conference there were fifty in attendance, the most of them unpaid workers. The brethren reported eighteen baptisms, and the eight whom I baptized brings the total up to twenty-six. The Sunday-school record is

the best I have ever known. The average attendance for the month was 2,501. The regular classes number 112. Batac, a lively town south of here, reached high-water mark last Sunday. Those present numbered 1,025.

Herbert Smith: I have made an itinerary of nine days through the Chefferie in which Lotumbe is located. I visited eighteen of the twenty-four villages in the Chefferie. We have but three evangelists among these villages. The population is about 3,000. The people are very friendly; we were welcomed in every village and had many good meetings. One of our evangelists met us with a crowd of sixty boys and girls and young people who attend the school. Some of them were inquirers. A native church building is being constructed at Lotumbe. Mr. Hobgood has the work in hand. Inquirers are beginning to come in for the conference. There will be a good number, and I hope many will be ready to be baptized.

G. B. Baird, Luchowfu: Attendance at Sunday-school ran up to 190, with average of 158 for the month. More than one fourth of these bring their own Bibles. Boys' meetings are held three evenings a week at the

Central Church and at West Side Center. These are well attended. The girls' primary department of the Central Sunday-school, under the leadership of Miss Collins, is becoming a very interesting place to visit. Mr. Hsia, the Chinese pastor, has charge of the boys' department of the Sunday-school, and is proving himself a wise leader. The work in the boys' school is about as usual. It is imperative that we get permanent buildings at once.

E. R. Moon, Bolenge, Africa: "I have been here in the station since last September without a break. This is the longest unbroken period I have had here. I begin to feel as though I were one of the Bolenge staff. I am teaching regularly in the school. This is my first chance to teach since learning the language, and there is no work dearer to my heart. I am also making bricks for the hospital. I am planting one corner of the station in coca trees. I have also set out about seven hundred pepper plants, which will be bearing in about a month. There is a good market for this article. More and more we must teach the natives industry and agriculture in order to have a church which will be self-supporting.

Letters from the Field.

JAPAN.

COMMENCEMENT.

R. D. MCCOY.

The Commencement season in both the Boys' and Girls' Schools was celebrated with the usual festivities and addresses. Col. Yamamuro, of the Salvation Army, who gave the address at the Girls' School, is always full of helpful advice and enthusiasm. Mr. Ito, a business man, also gave an inspiring baccalaureate address. Thirty-one boys, the largest class to go out of the Middle School, were graduated, and sixteen girls. Two of the girls graduated from the Bible course and will immediately enter upon their work as Bible women.

With the opening of the new school year a large number of new students entered both schools. In comparison with the attendance a year ago, the Girls' School has an increase of 10, and the Boys' School of 25. The total enrollment in each is at present: Girls, 115; boys, 185.

The Takinogawa Church had a five days' evangelistic meeting in April. Rousing meetings were held each night and a special meeting for women was held on one afternoon. The average attendance for the whole series

was about one hundred. A considerable number of men and women attended for the first time, and out of this number twenty-three attended an inquirers' meeting held at the close of the special meetings. The preaching was done by the pastors and teachers and students of the Boys' School.

Nine were baptized at the morning service on Easter Sunday—seven women and girls and two young men. Pastor Hirai's oldest daughter was among the number.

The teachers and students of the Boys' Bible College were engaged for three days in April in conducting street preaching services at Ueno Park, Tokyo. This was a part of the union evangelistic work being carried on during the Tokyo Exposition.

CHEERING NEWS FROM TOKYO.

P. A. DAVEY.

It would have done the supporters of the Society good to have been at the well-attended concert at the Joshi Sei Gakuin last Friday night. Miss Winifred Brown, head of the Music Department, is devoted to her task. The work of the school generally is a credit to the Society.

Mrs. Davey has, with her helper, begun a work for poor children in the Koishikawa

Chapel. About forty children gather twice a week and spend the mornings being taught along kindergarten lines. After the summer she hopes to have them gather every morning. Such children need guidance they do not get elsewhere.

On Saturday nights I have a Japanese song service for young men in the same place. Eighteen were present last Saturday night—the best attendance so far.

The total attendance in my five Student Bible Classes last week was seventy-six.

The Christian forces are taking advantage of the Exposition to celebrate the fiftieth anniversary of the removal of the imperial family from Kyoto to Tokyo. Open-air preaching is carried on at three strategic centers where the people pass on their way to and from the Exposition. From 10 A. M. to 12, and from 2 P. M. until 9:30, from seventy-five to four hundred people are in constant attendance. Tracts are given out by the thousands. The Exposition lasts two months. Some of the students and other workers of the Foreign Society have been actively engaged in this work.

PROGRESS IN AKITA.

KATHERINE G. OLIPHANT.

The last Sunday in March we had services lasting nine hours. At nine the Sunday-schools and English Bible class were held, followed by church service and communion, baptism, and a basket dinner, a welcome meeting for the new members, a farewell meeting for some who were leaving, and then preaching again in the evening.



ESTHER AND DAVID OLIPHANT.

We are at the beginning of a new school year and there have been many changes. The schools are very crowded, only a fraction of the applicants being able to attend. One higher commercial school in Tokyo had 2,000 applicants, and can accommodate only 186.

To-morrow is Easter and we are having special services and self-denial week to make up the deficit in the pastor's salary. It is also Buddha's birthday, and the Buddhists are celebrating it for the first time, and expect to make it an annual event. They have had *Christmas* exercises for some time and are now having *Easter* exercises. A large theater has been rented in Tokyo, and children's exercises, songs, music, and amusements will fill the day. They are very active and wide-awake, copying every new Sunday-school method in an efficient way. They use our music and our songs, merely substituting the name Buddha for that of Christ.

Personally I am very happy with a little work I am beginning among the mothers. I have started a sewing class and the women are wonderfully eager to learn. Later we will merge it with a cooking class. It is indeed missionary work to teach them to clothe the children properly and to provide wholesome food, for their bodies are inadequately clothed and much of their food is very indigestible. These lessons furnish an opportunity to teach the Bible. We are rejoicing over eight baptisms recently.

MONTHLY REPORT.

GRETCHEN GARST.

Mothers' Club. Forty-five were present at the welcome meeting for the mothers of the newly entered children. Of these, thirty-two were non-Christian. A cooking class and a sewing class have been organized. At each meeting there is a Bible lesson. The more intimate association with the women that comes in connection with their home duties of cooking and sewing makes the Bible lesson seem closer to them. Mrs. Oliphant teaches the sewing class. Our cook and I look after the cooking class.

Kindergarten. The new teacher who is to take Terada San's place came early. She just graduated from the Glory Kindergarten Training School in Kobe, but is mature, and brings to her work a vital faith that has been tested. Sixty-one children are enrolled.

Kindergarten Graduates. April 7, twenty-four high-school girls had a reunion, and April 14, eighteen high-school boys. In both these schools the anti-Christian feeling is very strong. The meetings now can be little more than social gatherings, though there are always devotional exercises. We

hope for the time when weekly work can be done. As a result of the meeting with the boys, one boy who leads his class has begun to come to Mr. Oliphant's English Bible class.

Church Sunday-school. Average attendance, 65. Total collections, 73 cents.

There was a special thanksgiving service the Sunday after Easter. The church members made a special effort to bring their friends to the Easter service, and thirty-nine were present, almost double the usual number. At the thanksgiving service the next week there was a special offering taken to help pay the church debt. These are small beginnings, but we continually pray for growth and increase.

Dr. Yamada, the lady doctor who has charge of medical inspection in the kindergarten, is reading her Testament, and thinking earnestly.

ITEMS OF INTEREST FROM TOKYO.

FRED E. HAGIN.

Three baptisms at Onijika—a father, wife, and daughter. I visited Chiba, Kofu, Osaka, Ueno Mura, Katsunra, Hachiman, Toride, and Kiroshi recently. I sailed for Hachijo Island May 11, for my last visit before my return home. There were several baptisms at Toride. We had a thanksgiving meeting over the news that the Society can furnish \$800 for the new chapel. There is a promise of a number of conversions at Ueno Mura. I have just printed a tract in Japanese, "Why I Believe in Jesus," and have also printed an essay on "The Jews and Zionism." I am looking forward with joy to my return home. The boats on the Pacific extinguish all lights for fear of submarines.

PHILIPPINE ISLANDS.

REPORT FOR MARCH.

F. V. STIPP.

I am sending my report for the month of March. I am glad that it is a good one, since it is the first time I have sent since I have become sole possessor of the station. We are alone now, but we manage to keep busy and contented and it doesn't seem nearly as bad as it might. I feel the need of counsel more than anything else. As you know, the questions of discipline are many and trying unless we shut our eyes to them, and I feel that has been done too long out here now. The Workers' Conference with fifty persons in attendance, and many problems to solve, I conducted all alone so far as missionary assistance is concerned, since Mrs. Stipp was not able to take her usual place on the program and in the discussions.

We will dedicate a chapel this week which

has been built without aid from the Mission. It has strong foundation of lime and rock, and a good iron roof. I think I am becoming somewhat of a fanatic on the subject of self-support, or at least self-help, and I guess there are some native brethren who would say so, too. They had me lined up that way in Vigan before I had been there long.

TIBET.

BATANG REPORT.

DR. W. M. HARDY.

Dr. Shelton's activities during the months covered by this report had to do entirely with building operations. The hospital is progressing very satisfactorily, although some annoyance and inconvenience is caused by the delay in arrival of roofing, necessitating a temporary roof of boards over about two-thirds of the building. The work is about two-thirds done, and it is hoped it will be ready for occupancy by early summer.

In January, at the dispensary, the following was the record: New patients, 57; total dispensary treatments, 244, which, with 94 calls on patients in their homes, gives a total number of treatments as 338. A record of microscopic examinations was kept during the month. The examinations, 19 in all, were nearly all in cases of suspected malaria, and only one case failed to show the suspicion was not well-founded.

For February the patients treated were 84 new; 297 at the dispensary, 81 in homes, making a total of 378. Seven frost-bitten persons brought in about twenty damaged toes. About 30 were vaccinated here, and I sent vaccine for 500 patients at Yengin. A second call for more vaccine came before I made a second time, so a runner from there is now waiting for my calf's five days to expire so that he can take vaccine for about six hundred more people who are threatened.

CUBA.

MONTHLY REPORT.

W. L. BURNER.

The first ten days of the month were spent with Mr. and Mrs. Doan, visiting the different places of work and in conference. The visit was a great impulse to work and workers. It also helped both the missionaries as well as the board members to see each other's problems face to face and more fully than ever before.

The missionary offering was taken in nearly all our places of regular services and compared with their ability were good. The others will receive the offering later.

Jovellanos reports three baptisms; con-

tinued interest in the day school and good services. Union also reports three baptisms, larger audiences than ever in their regular services, and the best month, all told, they ever had. The work there is in excellent shape now. Manguito, served by Julio Fuentes, of Union, is in excellent condition. It was a great pleasure to spend two days there recently to assist in the work and help baptize two. One had been pleading for baptism for quite a while; finally the objection was removed and he joyfully entered the waters of baptism and arose, we pray, to walk in newness of life.

A week was spent in Cidra in special meetings. We used the stereopticon and had excellent crowds. Cidra is our most difficult place and one problem is to get the grown people out. We were pleased to have quite a number present in each service, and some indications of lasting results were obtained. After the first service, while passing a nearby home, I was asked by a very cultured lady what we were having, and added she was a very strong Catholic but was anxious to see the views on the life of Christ. We were happy to see both her and her husband in nearly all the services after that night.

The social work is attracting the attention of the young men of the institute, a school similar to the high school of the States, and quite a number of boys who greatly enjoy the games in the patio. Some of these have attended the church services and appear interested.

AFRICA.

BOTOFE, MEDICAL ASSISTANT, BOLENGE.

G. J. P. BARGER, M.D.

"Ele Bolaki okam Wete Isesa Bala Emi Yoane Botofe nkosangela te ndoka Efe nda Lokolo Mpota Ekela Efe mongo Oloka."



Botofe, Dr. Barger's medical assistant at Bolenge, Africa

To my teacher who is Isesa. Look, I, John Botofe, tell you that I feel pain in the leg. The ulcer is getting very painful. You understand?

This is the note I got from my helper the other day when he (perhaps) wanted a vacation. I don't blame him much, for a lot of his work is anything but pleasant. But herein is one reason why I like him: he is willing to do whatever kind of a task I ask of him, however disagreeable it may be.

Botofe's day begins at six o'clock, with an hour or more in school. He is in my class, where we teach writing, simple reading, spelling, and simple dictation. Though only beginning in these arts, he is a boy of fair natural intelligence and ability; I suppose he is about eighteen or twenty years old.

At 8 o'clock he builds a fire in the dispensary stove and puts on a tub and kettles of water. He is responsible for a supply of firewood, though patients usually bring it and cut it up.

By 9, when I begin work, there are usually quite a number of patients present. Many are ulcers of several common types, which come frequently for treatment. Botofe can look after most of these, for we have a few standard lines of treatment which he has learned. This morning a lad came up who had gotten a gash in the scalp from a log dropped on his head while storing wood in the hold of the S. S. Oregon. Botofe doused this with a large amount of hot boric solution and dressed it. Then he applied hot fomentations to an infected leg wound of a half-caste lad on the Mission. Several cathartics were to be given, some enemas were to be administered, also treatment for round worms and a couple of skin diseases, all of which he looked after according to my direction. He has pulled teeth a few times—easy ones. Frequently ears must be washed out. We use a thermometer a great deal every day, both clinical and hot water, and he can now use such tools with some intelligence.

Nearly every patient, no matter what his trouble, wants medicine to drink, and they do not always like what I want to give them. Botofe seems to appreciate, however, that my methods will work if carried out as prescribed, and I am beginning to feel that I can trust him to carry out what I say. This is taking a big burden off my shoulders, for we must eventually depend on native help for the application of treatment and our work must be limited more to diagnosis and direction of treatment. The usual Nkundo way is to take the line of least resistance; if a sick youngster does not like to take castor oil, the mother or father lets the kiddie have his way; if the treatment prescribed is disagreeable, or takes time and effort, or even otherwise, we cannot depend on our directions being carried out except under our own eyes. Quinin, however important that it be taken, is just as likely to be stored away at home as taken. This multiplies our work many times, and herein is the value of a trustworthy helper.

Since Botofe came with me a little over a year ago, I have been keeping before him

the importance of recording the patients treated. He can now write the names fairly well and any amounts of money received, for which he has dated cards with numbered lines. Ere long he will be able to classify the cases I think.

Now and then I have to leave him to handle the work for a day alone, and two or three times I have left him for one to three weeks to care for the ordinary run of patients under Mrs. Barger's occasional oversight. He has seemed to respond quite well to responsibility thrown upon him.

He has been general helper through about twenty operations, and next time I operate, when some gloves ordered arrive, I plan to use him as assistant. He does not faint at the sight of blood and does a fairly good job of cleaning up after an operation—instruments, sheets, and towels, basins, and the floor.

He is growing familiar with the things we find in the microscopic work, such things as filaria, worm eggs and larvæ, amœbæ, and trypanosomes, though it will be some time before he can find these things himself.

I have gone after him vigorously a number of times about stealing and lying, traits all too common in these folks. These things are considered legitimate instruments of daily use if you can put them across, but I think Botofe is beginning to see that it pays best to ask for what he wants and to tell the truth.

Botofe has much to learn in self-discipline. I have to watch closely that things are cleaned up, that he does not permit patients to follow their own unsanitary ways in dressing their ulcers, or lest friendships and racial ties and differences play too important a part in his work.

Recently he has shown increasing eagerness for learning. During lulls in the dispensary work he often reads, and the pages of my Lonkundo Gospels are much besmeared at John 4, where he has been drilling. Or perhaps he may get lost in addition and subtraction, which subjects he gets in the afternoon under Mr. Hensey, and fail to see when more patients arrive.

At noon, when we are usually through, he cleans up and flushes the floor of the dispensary with boiling water, for during the morning there has likely been on it patients with yaws, venereal diseases, ulcers, jiggers, dysentery, worms, and skin diseases.

He comes over again for a short time after afternoon school, and is subject to call at any time. He saves me a good deal of time on village calls by carrying out treatment once outlined.

Not less important is his help as inter-

preter. I am still quite green at the language. He is used to understanding my broken speech. He speaks several of the native dialects of this region and knows my ways and possibilities of understanding the native language.

When he was absent yesterday I found out how much I owed to him. I raised his pay recently because I thought he deserved it, but I am demanding more of him for it.

Take another look at his picture.

CHINA.

COLLEGE NOTES.

The corrected record of the college enrollment for the spring semester shows 72. This is a gain of 10 over the maximum enrollment of last semester and of 17 over the number at the close. The students are classified as follows: special, 6; freshmen, 49; sophomores, 9; juniors, 7; seniors, 1, as compared with 8, 34, 11, 7, and 2 last semester. The small number of upper class men is due to the revolution and rebellion of 1911-12 and 1913.

The distribution by preparatory schools from which the students have come is as follows (disregarding back work made up in the University High School): University High School, 44; Wuhu Union Academy, 4; Chinkiang Presbyterian High School, 3; Nanking Y. M. C. A., 3; Nanking School of Theology, 2; Nanyang Middle School or College, 2; St. John's University, 2; Anglo-Chinese Academy (Soochow), 2; one student came from each of the following: Vincent Miller Academy (Soochow), Pootung Academy (Shanghai), Hangchow Christian College Academy, United Methodist College (Wenchow), Wayland Academy (Hangchow), First Provincial Middle School (Nanking), Medhurst College (Shanghai), Presbyterian High School (Hsuehowfu), Fifth Middle School (Changchow).

The distribution by religious affiliation is as follows: Christian Adventist, 1; Baptist, 1; Congregationalist, 1; China Inland Mission, 2; Disciples of Christ, 7; Methodist Episcopal, 23; Methodist South, 1; Presbyterian, 9; unaffiliated Christian, 1; non-Christian, 26. The present percentage of non-Christians is 35, as against 26 last semester and 21 the preceding semester.

Of the students in attendance last fall, 14 have not returned. Of these, 7 did not take the final examinations. Of the 7, 4 were special students whose main work was in the seminary, 2 were new, and 1 was a sophomore who left for financial reasons. Of the 14 who did not return, 1 graduated from college, 1 from the high school, and 1 is here in another department. Seven had been

here less than one semester, and of the 4 remaining, 2 were special and 1 was required by his mission to teach for a year.

We have received 22 new students, and 2 former students have returned. Of the new students, 15 did all or part of their academic work in the University High School, and of the remaining 7, 2 came from government institutions and 5 from mission institutions.

Following are some comparative statistics: The total number of different students registered in the college in the last five semesters is 137; the average enrollment has been 50. Of these, 117 have come from Christian institutions, and 20 (14.6%) from non-Christian institutions. Of these 20, 6 (8.3%) are here at present. The percentages of students from outside Nanking for the last five semesters are respectively as follows: 31%, 37%, 42%, 40%, 30%. The enrollment each semester (omitting students who dropped out near the beginning) has been 35, 32, 48, 62, 72.

DEATH OF EVANGELIST MA DJEN PING.

W. REMFRY HUNT.

Evangelist Ma Djen Ping was one of the evangelists in the Chuchow District. He knew how to twist a frown into a smile and to change a grumble into a hurrah! He used to thank the Lord in his musical Chinese prayer language that he was counted worthy to participate in the hardest bit of work in the greatest mission field in the world.



Chuchow has been breeding new communities since the first

glimpses of gospel light lit up its heathenism. Ma was an earnest man from the start. He was the "village blacksmith" of the city. He witnessed as soon as he believed. His testimony became so bright and his desire so great to give his whole time to the service that we got him placed on the list of the Chuchow evangelists. As chaplain in the hospital he did sincere service. As pastor of one of the country churches in Djang bah-ling he won the respect and confidence of the believers and the community. He started road-cleaning clubs, and imitated the social service on a miniature plan. Right in the noontime of his best work our dear brother colleague was stricken down with double pneumonia. We gave him every possible care. Mrs. Hunt was the angel of

the kitchen and gave him each morning egg and milk, and afternoons chicken broth, and at eventide grape juice. At last Ma said to Evangelist Koh, and the writer, as he lay quiet and very exhausted: "O, it is so kind of Mrs. Hunt and you all, but you are only lengthening the time; *there is only one thing I need now and that is my Lord Jesus.* O come and receive my spirit!" We prayed with him quietly and reverently, as in the presence of one entering the gates of immortality and repeated to him the twenty-third psalm. When we came to the words, "the valley of the shadow and I will fear no evil," his faith was jubilant and he said, "My hope is steadfast and *I know whom I have believed.*" He passed away in peace.

The city was deeply moved. Pastor Koh and W. Remfry Hunt conducted the funeral service. Many of the merchants and business men of the city and teachers attended. The casket was brought into the church and an impressive ceremony held. "I am the resurrection and the LIFE" was the theme, and it told mightily.

SEVEN BAPTISMS IN LU CHEO FU.

EVA R. BAIRD.

Seven women were baptized this month. Two of these were seventy years of age; one of them heard the gospel first only a little over a year ago, but has made remarkable progress and was radiantly happy at her baptism. The other of these two first heard the gospel from Mrs. Titus more than ten years ago. Another came to us from Mohammedanism—her conversion seems very real and her faith was tested by her Mohammedan home. Our Christian women are very happy over these additions to their ranks. These baptisms necessitated a reorganization of my inquirers' class. These continue their Bible study under Mrs. Brown and Miss Vautrin, and I have a new group of unbaptized women in a very elementary stage of belief.

SPRING SACRIFICE TO CONFUCIUS.

MISS EFFIE MCALLUM.

THE MORNING SACRIFICE.

Because of the agitation to make Confucianism the state religion, the spring sacrifices to Confucius were celebrated much more extensively this year than any year since the establishment of the republic. This move has more political significance, than religious, however. A number of us went up to the Confucian temple at about three o'clock on the morning of the sacrifice. The temple is built upon a hill. We entered a huge carved gate into an open court, through another gate into the large temple inclosure,



Four musicians participating in the Confucian Temple services. The two small boys in uniform are government school boys.

the center of which is a broad stone-paved courtyard. On either side are porches, in which are erected the tablets of several thousand of Confucius's disciples before whom were sacrificed a pig and a goat on each porch. From here we went up the broad flight of stone steps to the huge stone dais, where, under a temporary covering, the ancient musical instruments, gongs and drums, to be used in the ceremony, were placed. We took our stand on the porch of the temple, overlooking the dias.

THE STRANGE SERVICE OF HONOR.

In the temple is the tablet of Confucius, proclaiming him to be the great sage and incomparable exemplar. A large carved table, on which were sacrificed vegetables, fruits, nuts, and the "fine grains," stood before the tablet. Directly in front of this were three troughs, in which were sacrificed a pig, a bullock, and a goat. On either side are grouped the tablets of the eight next

honored sages, before whom were also sacrifices of raw vegetables, fruit, nuts, together with a pig and goat. Farther away are the ten next in honor, five on a side, before whom were sacrificed a goat and pig only.

Promptly at four o'clock the standard bearers, musicians, and dancers marched to their respective positions on the dais below us. They were all dressed in long blue silk robes, and wore square caps, much the same as the caps worn by seniors in college. In the court below we heard the voice of the director of ceremonies speaking a welcome to the spirit of Confucius, inviting him to inhabit his tablet during the rites. Then the temple doors were thrown open, disclosing the red lighted candles and burning incense—an invitation also to his spirit to enter. The choir boys began their long hymn of praise to Confucius, singing from long song boards they held in their hands a weird minor strain of four tones—which has been sung for centuries in the same way. The conclusion of each line of four words was punctuated by a flourish of drums. The close of each stanza was marked by a burst of music. Criers called the beginning and end of each stanza. During the second stanza the dancers began their solemn movements—which might be classed as calisthenics.

TRIBUTE OF THE LEARNED.

During this time the officials, together with those of the teacher class whom they had invited to assist, entered into the temple and made their bows before the tablets.



Entrance Gate into inner enclosure of Confucian Temple; Chinese Traveling Kitchen in the foreground to the right.

one official being stationed before each sacrifice, after which they descended into the lower courtyard and bowed toward the Confucian tablet. Three times was this done, the director of ceremonies (in his elaborate long Chinese robe and a derby hat!) calling out each stage of the ceremony. The whole scene was lighted by huge torches, whose flickering rays added a mystical touch to the solemnity and dignity of the service. The last time the officials descended into the lower court they bore out with them a long white cloth, which was burned in the lower court. This ceremony signified the escorting of the spirit back again to heaven and concluded the sacrifice.

Nankin, China.

CHRISTIAN BOYS IN THE HIGH SCHOOL.

C. H. HAMILTON.

The number of Christian mission boys in the university is increasing from term to term. We have about fifty scattered through



all the departments, most of them being in the high school. In fact, it has not been easy for Mr. Sarvis and Mr. Settemyer and myself to keep track of them all through ordinary contacts of daily school routine. So we faculty folks had a meeting recently, including Mr. Alexander Lee and one of our Chinese teachers from the mission school, and arranged for monthly social meetings at the Kuleo church for the Christian mission boys attending the university. The purpose is to let the boys realize that their teachers take a genuine interest in them individually, apart from classroom relationships, as well as to give them a definite consciousness of the group to which they belong in the union university. Some of the high-school boys have been doing good work teaching Sunday-school classes in the Middle School. Some who look forward to the ministry as their ultimate field of activity are able to lend a hand occasionally in our South Gate church or in some one of the preaching points outside the city which are watched over by the Kuleo pastor. One of the pleasant things to observe is the grateful memories which many of our university boys cherish of the helpful relationships with our missionaries in the several stations from which they come. It is a guiding thought to those of us engaged in the university work that we must not let

drop the good work already begun by our co-workers from whose schools these students have graduated.

For the last three days the city of Nanking has been agog over a young American aviatress, who has been giving exhibition flights over one of the huge parade grounds of this section. As I watched the crowds of Chinese that turned out to see yesterday's demonstration and listened to their comments—not at all mere expressions of childish wonder, but quite intelligent appraisals with constant reference to the European war—I could not help thinking what a vastly different China we younger missionaries are beholding from that which our forerunners encountered. The old-time romance of missions is vanishing with the incoming of the steam engine, the electric light, the telegraph, and the newspaper. But it is being replaced by a new romance—Christ in modern China—which must give an irresistible tug upon the capacity for enthusiasm of every young Christian who can think the affairs of the Kingdom in international terms.

THE GIRLS' SCHOOL AND SUNDAY-SCHOOL IN CHUCHOW.

MARGARET DARST.

Just come with me to the school and have a visit with my ninety girls. They are strictly Chinese in every way, and foreign ways are still a great curiosity.



They are as full of mischief as schoolgirls at home, and they love to pull each other's hair and whisper in school, and scratch their slate pencils on their slates and tease each other, just as our little girls at home. The upper grade girls are also just as fussy to have their hair dressed in the latest way and their clothes cut in the smartest fashion, for aren't they just at the interesting age of "sweet sixteen," when the admiration of the other sex is beginning to be interesting and pleasing? And despite their demure, down-cast eyes, there is a winning expression about their faces when they know an especially attractive schoolboy is about!

What do they play? Why, just now, if you will come out with me, you will see one group after another playing—jackstones. Yes, and with the same ways we have, piggy going home, jumping over the fence, slapping hands, etc. They use small stones to play with. Another group will be bouncing a

rubber ball, an article imported from Japan, another group will be kicking a feather toy, which they make by using the tail feathers of the rooster and a small coin—an inexpensive toy and splendid exercise for the body. The little folks in the first and second grades will be industriously sharpening their slate pencils on the cement floor; another group will be munching away on a toasted bun, or cracking watermelon seeds with their teeth, or eating peanuts, while others will be sipping tea. The Chinese children never drink water.

I have trouble to get them to play outside as they have practically no group games as we have, so I am having three swings and a seesaw built for them.

This month was the first time they received report cards. Such a suppressed, excited atmosphere hovered around the rooms as we gave them out. It was amusing to see the swell of pride some would assume over a high grade. Pastor Koh's little daughter happened to be the highest in her grade and her eyes fairly sparkled with joy.

I think none have bound feet; if so, they have been loosened. The children come mostly from the business class. The scholar class do not like to have the girls going to and from school on the streets. This is a great problem.

Our Sunday-school is held in the school, the upper-grade girls teaching the younger children. I have a group of ten stay every Friday, after school, to help them teach on the following Sunday. Only two of the ten are baptized, but all are thinking. I hope they will take a more definite step. You can understand how hard it is to run a Sunday-school when you realize that only two women are capable of teaching, and one helps me and the other goes to the church to help with the women.

I have been having the school learn some of the psalms, and Mrs. Gia, the Bible woman, is teaching them the books of the Bible. Much good can be accomplished through these children, as they carry home all that is said and done in the schoolroom.

Ours is the only girls' school in the city; but I hear of rumors that the government is to open one as soon as they can get the proper teaching force. We do need a school building so badly, as we are only temporarily using the hospital building during Dr.

Osgood's absence on furlough. We hope by fall to have new seats for the children, and slowly will get the equipment which will be necessary to carry on an efficient school.

REPORT FOR JANUARY.

MRS. GEO. B. BAIRD.

Kindergarten Graduates.—This work is opening up nicely. There was a general reunion of all boy graduates December 9th and one of all girl graduates December 26th. A high-school club for boys was organized and nine boys held an all-day meeting, resolving to each bring two boys to the next reunion, April 14. The high-school girls had a reunion January 13, meeting in the Christian Endeavor New Year's social. Three girls have joined the Christian Endeavor, and we hope to increase the number. The hold the kindergarten has on these growing boys and girls is surprising, and we hope to make it count for much in building up the church activities.

Mothers' Club.—Eight meetings, the last in December, averaged an attendance of twenty-eight, and an attendance of non-Christians of twenty-one. A New Year's meeting was held for the first time in the history of the club. The request came from some of the mothers and shows that the club is growing into their affections. Twenty-three non-Christians attended. The teachers and I are doing systematic calling and hope to increase the number of regular attendants.

Sunday Schools.—Until December 31, 1916, there was a Sunday-school at the mission home here, and one at the church Sunday evening. On December 31 these Sunday-schools were merged. The church Sunday-school meets now Sunday morning. Average attendance for January, sixty-five. Total collection for January, 54 cents. There are three classes—boys, girls, and primary. The number is limited by lack of teachers. All are hoping that this Sunday-school may grow in strength and purpose. A number of home friends have marked their calendars and are remembering the second Tuesday of each month in a special way. The Mothers' Club meets them. May a large number join in continued and systematic prayer for the work in all this north district! There are earnest seekers after truth studying the Bible and meeting real persecution. Prayer is the only power that can help them to remain faithful.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Endeavorers at Shelbyville, Illinois, have assumed the support of Katik, No. 331, in the orphanage at Damoh, India. This is an advance step. Of course, the Society is happy.

Many Endeavor Societies are using the Traveling Libraries sent out by the Foreign Society. Every book is most interesting. Set of ten volumes, sixty days, for fifty cents, plus postage. Write Box 884, Cincinnati, Ohio.

The Society of the South Church, Columbus, Ohio, conducted a debate on the question: "Resolved, That Foreign Missions are more important than Home." This method of missionary education was so popular that the debate was repeated by request.

The prayer meeting topic for July 29 is, "Evangelistic, Educational, Medical, and Industrial Work in Foreign Missions." This can be made a most interesting meeting. The Foreign Society will gladly send literature. Write Box 884, Cincinnati, Ohio.

The Society at Alliance, Ohio, has entered the Life-line class by assuming the support of Ndemboji, at Lotumbe, Africa. The young people at Lancaster, Pennsylvania, through the leadership of their pastor, A. W. Gottschall, will care for P. G. Lawrence, hospital assistant at Harda, India. The most important step ever taken by these Societies.

The society at Kingston, Pennsylvania, writes: "We have added Sukha, our orphan boy at Damoh, India, to our active roll, and each consecration service when his name is called we all bow for a few minutes in silent prayer, then the secretary closes with a prayer for the work in general and Sukha in particular. Of course, that is not the only time we pray for him, or for the work."

PORTLAND ENDEAVORERS.

The Endeavor Societies of our churches in Portland, Oregon, have banded together for the support of a missionary on the foreign field. This is the first time that the Societies of any city have attempted so large a program. The Portland young people are to be commended for their faith and zeal and for their efficient organization making possible such a splendid move.

There are a number of cities where the Societies can easily follow the example set by Portland.

\$2,000 GAIN.

The Christian Endeavor Societies contributed \$1,051.67 during May. This was a gain of \$407.73 over May last year and makes the gain on the missionary year to June 1, \$1,996.84. The watchword, "\$15,000 from the Endeavor Societies by September 30, 1917," stands out before us and every Endeavorer is eager to make the "charge," winning this victory. A further gain of \$2,756.72 will reach the amount. Let every Society pray and work.

SEND A DELEGATE.

A number of the Christian Endeavor Societies are taking an interest in the Summer Conferences of the Missionary Education Movement. Some raise the amount necessary to send a delegate; others are raising half the amount necessary to send a delegate; the delegate paying the other half. The Foreign Society heartily recommends these conferences. In fact, the Society will have some of its secretaries and missionaries at a number of these conferences. Send a delegate; if possible, send two. The dates and places are as follows:

Silver Bay, N. Y., July 6 to July 15.

Lake Geneva, Wis., July 27 to August 5.

Estes Park, Colo., July 13 to July 22.

Salommar, Cal., July 17 to July 26.

Seabeck, Wash., July 30 to August 8.

For further information write to S. J. Corey, Box 884, Cincinnati, Ohio.

RESULTS OF MISSION STUDY.

Mr. Frank C. Lemon, Hennessey, Oklahoma, writes: "Twenty of our thirty-five Endeavorers enrolled in this class, and we had an average attendance for the twelve weeks of fifteen. We used your book as a text and circulated the other books ordered from you. Mr. Roy Clements kept the class alive, and may I say here that his reading the Report of the Commission to the Far East interested him in missions and finally into the church. I have kept that report circulating since.

"Some Remarks.—One girl wanted to know if those missionary stories were really true. Another said, 'I never dreamed of the condition of the world'; another, 'I wish I could

have been in this class ten years ago so I could be a missionary.' Two of our young people volunteered to prepare their lives for the foreign field.

"The class at least has made more friends of missions, and I have written you before about our plans to be a Life-line Society."

READY TO GO.

In last month's issue of the INTELLIGENCER the Endeavorers of the Brotherhood were asked to provide \$1,500 with which to provide the special outfit and pay the traveling expenses of Mr. and Mrs. Roderick McLeod to Tibet. A special communication has been sent each Society, and it is earnestly hoped that the money may be provided promptly and thus cheer the hearts of these two young people before they sail August 30.

Many Societies are planning a special offering for that purpose July 29, when the topic, "Work in Foreign Missions," is considered. This is a very opportune time. If you have not already made a pledge plan to take an offering and send it promptly to Box 884, Cincinnati, Ohio.

A DOUBLE LIFE-LINE.

H. E. SPARKS.

The development of the missionary work in the West 43d Avenue Christian Endeavor Society, Denver, Colorado, started primarily with the visit of Brother Shelton, of Batang, Tibet, to our Endeavor about four years ago. At that time he asked the Society to support a native in the Batang region. The Society

formed what was called a "Tibetan Circle," composed of seven members, who each contributed fifteen cents per week. For some reason the interest decreased and the "Circle" was dropped.

About the first of this year a new missionary committee was formed. It was decided to revive the old "Circle," and at the close of a mission study of Tibet we asked for members in the reorganized circle. The people's response was so fine that we decided to support another native evangelist on the Congo.

Our plan is that each member pays fifteen cents each week toward the support of the evangelists. This, with what money is given by others, will take care of the financial end.

Another of the plans of the Missionary Committee is a missionary library. These books are loaned to any one wishing them for one week with a privilege of renewal at the end of that period, if desired.

The interest has steadily increased in the missionary meetings and considerable interest is being shown in the preparation of the missionary topics.

We have departed from the topics as given out by the Christian Endeavor and are taking up a systematic study of the fields as suggested by the Missionary Committee. The field is first studied as to geography, products, climate, people, native religions and superstitions, etc. Then we take up the mission work, the missionaries, and the outlook of the stations. In this way we cover more fully and more satisfactorily than we could otherwise.



Christian Endeavor Missionary Circle, West 43rd Avenue Church, Denver, Colorado.

It might be of interest to you to know that three of our number have heard the call and are preparing to go to the foreign field—one to Africa, and two to China.

WHAT CHRISTIAN ENDEAVOR HAS DONE FOR THE WORLD.

It would be impossible to tabulate the wonderful results of Christian Endeavor throughout the whole world during the lifetime of this great movement. We can not always measure the influences which flow from Endeavor circles. In mission lands the power of this movement has been everywhere evident. Like a stream running through a desert, whose waters disappear beneath the sands, only to rise again in some distant place to make glad and restful a refreshing oasis, so Christian Endeavor starts its influence for Christ in many ways, often sinks beneath the surface, and is hidden from human eyes for awhile, only to reappear in some gladdened and strengthened life in some distant spot. Every mission field has its Christian Endeavor societies, which strengthen and cultivate young life and make rich in Christian experience. Almost every missionary who has gone to the fields in the last thirty years was a Christian Endeavorer, or member of some similar organization, before going, and has continued his service in this great organization since reaching the field. Almost every pastor and missionary leader in the home land has had much of his training and inspiration through the young people's movements of our land. Out in all the fields are gathered

together little groups of Endeavorers in many places, singing the same songs we sing, being trained for Christian service and carrying out in their lives the pledge which we all love. Christian Endeavor in spirit is missionary. The society is a great missionary organization, and every bit of training and work undertaken through this great movement tends toward the helping and redeeming of the whole world.

STEPHEN J. COREY.

CHRISTIAN ENDEAVOR SOCIETY OF AKITA, JAPAN.

This a very interesting and active Society under the leadership of Miss Armbruster and Miss Garst. Recently four of its members were baptized: Aoki Hana, honor graduate of the normal school from a class of thirty-eight; Ishii Fuu, Nakamura Sada, and one other not in the picture.

Kadowaki Medoria, the girl on Miss Armbruster's right, was married Thursday and has gone to Tokyo to live. In Japan the marriages are arranged by the parents and a go-between and Kadowaki San had never seen the man before he arrived for the ceremony. She is a Christian girl, but her people and the groom and his people are not, so a Japanese wedding was held—the old ceremony of drinking three times from three cups of sake, the Japanese beer. But Kadowaki San had signed the pledge and is a member of the Loyal Legion, so instead of sake, grape juice was used. We have never heard of this having been done before.



Christian Endeavor Society, Akita, Japan.